

THE WORD

A MONTHLY MAGAZINE

DEVOTED TO

Philosophy, Science, Religion, Eastern
Thought, Occultism, Theosophy,
and the Brotherhood of
Humanity

H. W. PERCIVAL, *Editor*

VOLUME XXI.

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THE WORD

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INDEX to VOLUME XXI.

	Page
A Song	227
Awake, Oh, My Son	320
Donald Nicholson	93
Dove C. Sern	97
Divine Image, The	109
Ghosts That Never Were men	1, 65, 129
How the Heliacal Risings of the Dog-star Sirius Were Used by the Ancient Egyptians for Chronological Purposes . . .	268
Initiation by the Self	345
Legend of the Indian Woman Stone of Xochicalco . . .	371
Memory of Past Lives	8
Moments with Friends	63, 127, 190, 255, 318, 384
My Father's Business	328
Nineteenth and Twentieth Centuries, The . . .	29, 98, 148, 210
Nature Ghosts	193, 257, 321
Occultism, Some Suggestions Concerning The Study of . .	136
Occultism, Practical	159
Psychic Democracy, The	375
Ritual of Magic, The	55, 123, 250
Swastika in Relation to Plato's Atlantis and the Pyramid of Xochicalco	43, 86, 178, 241, 299

Scarab of Destiny, The	20, 72, 164, 233, 281, 354
Some Problems of Life	40
Sothiac System of Chronology as used by the Ancient Egyptians from 4244 to 339 B. C.	199
Spiritual Dynamic	261
Where to Meet Wisdom	222
What Is Art?	383

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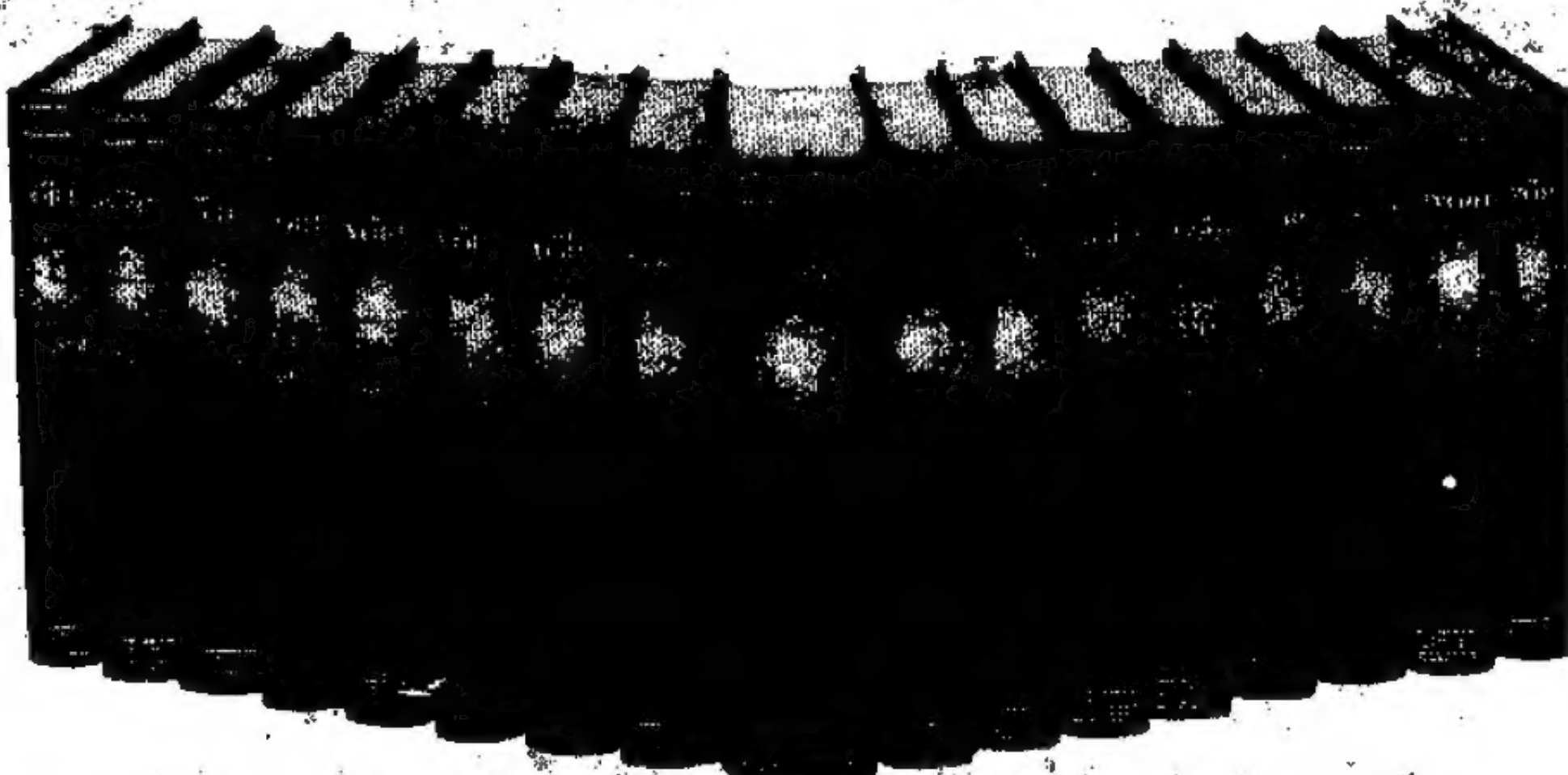
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CONTENTS FOR APRIL, 1915

GHOSTS THAT NEVER WERE MEN	EDITORIAL	1
THE MEMORY OF PAST LIVES	HELEN M. STARK	8
THE SCARAB OF DESTINY	MARIE HERRINGTON BILLINGS	20
THE 19th AND 20th CENTURIES	BARON LAZAR VON HELLENBACH	29
<i>Translated by Eduard Herrmann</i>		
SOME PROBLEMS OF LIFE	WILLIAM SOUTAR	40
THE SWASTIKA IN RELATION TO PLATO'S ATLANTIS AND THE PYRAMID OF KOCHICALCO	M. A. BLACKWELL	43
THE RITUAL OF HIGH MAGIC	ELIPHAS LEVI	55
MOMENTS WITH FRIENDS	A FRIEND	63

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GHOSTS THAT NEVER WERE MEN.

GHOSTS that never were men is the designation here used—when it is not otherwise stated—for some of the elemental ghosts within the sphere of earth, which belong to three lower groups of fire, air, water, and earth elemental ghosts, named the causal, portal, and formal groups, or to an upper angelic group of these four classes, and which ghosts can take on a form resembling the human in whole or as to some features.

The nature of the ghosts that never were men will be understood if man distinguishes in himself his physical body from his astral body, and from his life, and from his breath.

Each elemental contains a part of the nature of each of the other three elements, but the nature of its own element is predominant. Elementals have the ability to become visible or invisible, and audible or inaudible, and to give evidence of their presence by some odor. When any one or several of the senses are attracted, then there is evidence that an elemental wishes to receive attention or to communicate.

Elementals live in their own worlds; these are to them as real as is man's world to him. There is a great twofold division among the elementals. The first division acts naturally and according to the ideal plan of the sphere. This kind is not contaminated by man. It is in the unmanifested

side of the sphere of earth. The division line runs through all the four elemental classes of fire, air, water, and earth, so that parts of all the four classes are in this first division.

The first kind, the undefiled and natural, do not seek contact with nor do they make themselves known to man. This kind represents the separate parts of man—fire, air, water,—before he was fashioned and had evolved into a human being with mind. This first kind of the four classes carry out the law; they are servants of the law. They are sometimes spoken of as angels or ministers of God. They appear to know more than any human being. They seem to have great wisdom, and could, were it possible, communicate to man that about laws and the nature of the earth and its transformations, which would be revelations beyond the conception he has formed of marvels. Yet these pure beings have not mind. Their wisdom, their intelligence—this is the secret—is not theirs. It is the Intelligence of the sphere. They respond to it and they are in accord with it, because there is absent in them the distraction and independence of the individualized mind. These are not the rebellious angels; they are the good angels of religions and traditions. They will become men sometime; then they will cease to be good angels. These, the first kind, are the elementals in the unmanifested side of the sphere of earth.

The other division contains three groups, and they are all in the manifested side of the sphere of earth.

The first division, those which are the unmanifested ghosts, will be here called the upper elementals; the three groups of the second division, in the manifested side of the sphere of earth, will be called the lower elementals. The lower elementals carry out the practical regulation and government of the natural physical world. The government of the natural physical world follows an ideal plan. That plan is outlined—but not conceived—by the upper elementals. The plan and directions are given them by an intelligence, the Intelligence of the sphere of earth. The upper elementals follow the plan and hand it on to the three groups of lower elementals for carrying it out in the natural physical world. But the plan is not followed exactly in its execution. The

plan is often departed from, because of the prerogative of man to use his own mind, which interferes and acts independently of any plan given by the law. (See below under Relations to Man).

All natural phenomena are brought about by the lower elementals of three groups, each group having in it elementals of the four classes: fire, air, water, and earth. These phenomena comprise everything from the breaking of a watch crystal through a fall, the germination and growth of herbs and human bodies, to the breaking up and destruction of a continent and of the physical world itself. All natural phenomena are produced by what to man is known as the action of fire and air and water and earth; but what to him is known as fire, air, water, and earth are merely the outer semblances of the unknown fire, air, water, and earth.

The government of the upper elementals, those in the unmanifested part of the earth, is the ideal government for earth beings. The administration and the arrangement of matters in that part of the sphere is just and harmonious. It is the ideal government that mankind will choose when mankind has sufficiently matured. What the government is will not be known until man approaches his maturity and will choose it intelligently. Should the government be known before man is ready, then there is always a danger present that some self-seeking politicians and business men will, through a religious system, attempt to apply in physical affairs to their own advantage, forms of a government which can rightly obtain only where the religious and physical phases of life work in accord, and without one attempting to dominate another.

The life of the upper elementals is to worship and to serve. There is no selfishness in them. There is nothing to be selfish about, as they have no individual minds. These ghosts belong to hierarchies which administer the laws carried out in the physical world. These ghosts bring about the destiny of nations and individuals, according to law. All is done not with the idea of business, as men understand business and government, nor for the benefit of the hierarchies, but it is done in a pious spirit, and because the Intelligence of

the sphere wills it, as law. Worship and service is the key note of the life of the upper elementals. What their world is to them cannot be easily understood by men. If men were to see into that world they could not understand how the elementals feel about this world. To man, in his present state, their world is as intangible as his own thought. To them it is the only real and permanent world. To them, our physical world is in constant flux.

When they appear to men, as they do appear at certain times, they are seen as fiery serpents, as fiery wheels, as pillars of light, or in the human form, with or without wings. The reason for this appearance to man as he sees them, is that these elemental beings must be seen in a manner in which he is capable of seeing them, and yet these ghosts must preserve in form that which is indicative of their hierarchy. They take on from the atmosphere in which man sees them what is necessary for their appearance. Each of the upper elementals is surrounded by an aura. The aura is not usually seen by man when the elemental appears. Elementals of non-human appearance are not seen as often as those in a human form. When they have appeared in human form, they have been called angels or divine messengers, or in terms of other tongues meaning the same. The wings with which they come are not wings, but a form their aura takes. Their life of bliss without choice, would be too insipid to man with mind, not alone because he has mind but because he is not able to appreciate their state. These ghosts are great beings of power and splendor, and at the same time mindless beings through which the Intelligence of the sphere acts.

The lower elementals or nature ghosts are of three groups, each group being of the four classes: fire, air, water, and earth. These ghosts are all in the manifested part of the sphere of earth. The three groups will here be called: the first group causal elementals, belonging to creation and bringing all things into existence; the second group, portal elementals, stirring up things in nature and keeping nature in a state of constant circulation; and the third group, formal elementals, which hold things together as they are. By these descriptions some of their activities are shown.

The causal elementals are the immediate causes of the germination in plants and conception in animals and humans. For example, the fire elemental here is the active spirit of the new being; it is the vital spark in the nucleolus in the cell. The destruction of physical bodies as well as their coming into existence is due to the action of the elementals of this first group. There is a great variety among these causal elementals, considered from what is to man a moral point of view. The extremes are more pronounced in this group than in either of the other two groups. The highest of these causal elementals encourage a man to virtue; the lowest impel him to vices. They are the causes of all fires and of all combustion without fire. They bring about chemical changes. They are the fevers, and also the healing of fevers. They are the lightning flash, the heat in animals and plants, the glow of the worm and firefly, the sparkle in sunlight and the rust and corrosion of metals, the rotting of wood, the breaking up of stone into dust, and the decay and death of all bodies, as well as the bringing of the matter from these into new forms.

The causal elementals bring a thing into being, the portal keep up the circulation of the elements of which it is composed, and the third, the formal, hold the thing in form as an individual being, be it a chromosome or a whale. It is due to these three groups of elementals, each of the four classes of fire, air, water, and earth, that nature is as it is.

There never will be any true physical sciences until the existence of these ghosts is recognized and their presence and action in all physical processes is studied. All processes of nature are the working of these ghosts. Without them nothing can come into physical being; nor can any physical thing be maintained or changed without them.

These three are essential to all physical things. If it were not for the causal and portal ghosts, the earth would remain as it is; no being could move; all beings would stop, motionless; no leaf could move, grow, decay; no man could speak, move, or die; no clouds, no winds, no water, could move; nothing would change. If there were only the causal and portal there would be a constantly rolling, changing,

whirling, dissolving mass, and nothing else in place of this physical world.

The mass of the element should be distinguished from the beings or ghosts of the element, similarly as a distinction is made between our earth and the physical beings on it. As the physical earth enters into the constitution of the different beings of the earth, so does each element enter into the constitution of the elementals as beings in it, distinct from the element. However, the god or over-elemental of each of the four elements is at once the elemental as well as the whole element.

These three groups of causal, portal, and formal elementals, are governed by the upper elementals in the unmanifested side of the sphere of earth. They know the laws which they are to obey. They know naturally what to do. They make a natural response. No long course of instruction is necessary. There is a difference in development and qualification, and, accordingly, the less advanced of the lower elementals are directed by those of their own kind which are more progressed.

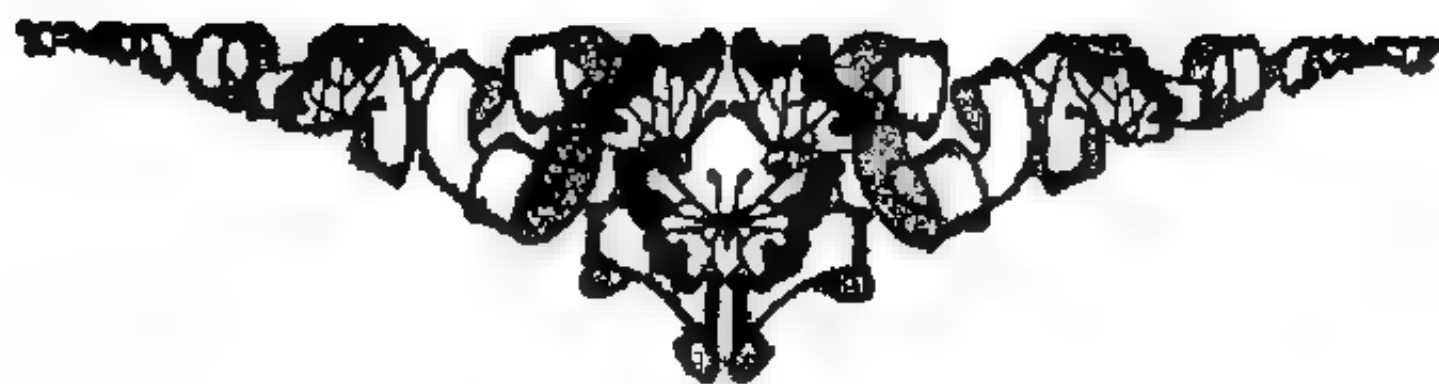
To a man not clairvoyant, the shapes of all in the three lower groups, when he sees them as elementals, seem human. Some of these elementals have parts human and parts not human; but the more advanced of each kind are of excellent and god-like appearance, like the fabled heroes of the ancients, and have the beauty and loveliness and strength ascribed to the gods and goddesses. Greater than the differences in looks and behavior of human beings, are the varieties of the forms and actions of the elementals.

What has been stated will show something of how the physical world comes into existence and is maintained and changed. All is done by three lower groups of the elementals of the fire, the air, the water, and the earth, within the sphere of earth. It is too difficult to tell of worlds vaster and filled with beings more numerous than the physical world, and which are of states of matter not like any perceived through the human senses. Enough has been set forth to enable one who so desires, to understand what the elemental ghosts

are, and to perceive the meaning of the statements here of the relations of elemental ghosts and men.

Not only is inorganic and organic nature controlled by means of elementals, but the destiny of nations and of men is brought to fruition by elementals. The currents in the air, storms and breezes, earthquakes and conflagrations, mountain torrents and rippling brooks and devastating floods, the mighty currents in the ocean and the very ocean itself, and the rain that feeds the thirsty earth, are elementals. The mere valor and number of men, the perfection of organization and destructive weapons, have never decided a war. Elementals, great and little, under the Intelligence of the sphere acting by the rule of Karma which man himself had laid down for himself, have won the battles and destroyed or built up civilizations.

(To be Continued.)





THE MEMORY OF PAST LIVES.

By Helen M. Stark.

THE theory of reincarnation, lost for centuries to the Christian world, is now slowly making its way back into popular thought. As an explanation of the inequalities of human life, none will deny its logical completeness, and none, I believe, can fail to recognize the fitness and justice which places us in a condition that is of our own making and which our will and deeds alone can modify. Many on hearing of this idea for the first time will say: "Oh, that is an old Hindu notion," and the inference is that nothing of any use to the enlightened western world can come out of India. The fact is, however, that not only the inference, but the statement on which it is based is a mistaken one. Reincarnation is indeed a fundamental part of both Hinduism and Buddhism, but its origin cannot be traced to Indian sources; fragments or hints of it have been found in every part of the world.

In a book called "The Northern Tribes of Central Australia," by Baldwin Spencer and P. G. Gillen, a story is told of an Australian aborigine who, being condemned to death, went cheerfully to the gallows. On being questioned as to the grounds for his levity, he said: "Tumble down black-fellow, jump up white-fellow, and have lots of sixpence to spend." He evidently considered the loss of a black body as the first step toward taking a white one. In Louis Elbe's "Future Life in the Light of Ancient Wisdom and Modern Science," we are told that glimpses of it are to be found in every part of the world. It was taught by the ancient Druids; and Julius Caesar tells us that the young Gauls of his day were taught reincarnation, and that as a consequence

they had no fear of death. Greek philosophers knew of it, Pythagoras told his pupils that he had been a warrior at the siege of Troy, and mentioned other past incarnations. In later Jewish tradition the idea is known, and the Talmud mentions several cases of reincarnation. Also there are traces of it to be found in the Christian Bible. In the western world, such careful search has not been made; but the Mayas of Central America knew of it, and believed Le Plongeon and his wife to have been associated with their country's history in many lives. There are many to whom reincarnation appeals most strongly; Schopenhauer does but a little exaggerate when he says: "I have remarked that it is at once obvious to every one who hears of it."

Almost every deep thinker of our time has mentioned reincarnation in his writings, and considered it as a possible explanation of life's mysteries. There is one objection, and only one, that can logically be brought against reincarnation as taught by the school of thought that is introducing it to the western world, and that is: "If, as you say, I have lived on Earth in other bodies, why don't I remember that past?" This is admittedly a difficulty, but we believe that it can be overcome. If an hypothesis so logical and so complete in other respects, fails at this point only, it is safe and wise to allow that we may as yet lack the complete statement of the law, and be content to investigate a little further before condemning and discarding the theory. Surely if reincarnation be a fact in nature, there will be other facts that point to its existence; no fact in nature is isolated, and it is possible in diverse ways to discover that fact. It is by the use of such related facts, mainly physiological and psychological, that we shall attempt to show that a very real memory of all that we have been or known in all the days of our extensive past, actually resides within us, and that the structure of our everyday life is reared upon this foundation. But most of us are not at all clear in our own minds as to what memory really is, how it is recorded, and what we may demand it to restore from the past of this or any other life.

Briefly speaking, what we usually mean by the memory of an event is not the event as it absolutely occurred. It

may be very far from that in some cases. When we remember an event, what we really do is to reproduce as accurately as we are able in our own mind and feeling, the effect which the event itself produced at the beginning. This accounts for the amazing discrepancies in the statements of perfectly honest persons when attempting to bear witness in regard to an event. Each one saw the same occurrence, but each one, owing to differing powers of perception, and the limitations of previous experience or personal prejudice, responds to the event in different ways, and the memory of it in his case is incomplete and misleading. In short, an event produces an effect, or a set of vibrations in the human bodies, physical, emotional, and mental, and memory is an attempt to recollect and reproduce this condition. We understand only that which we have had beaten into our instruments of consciousness by repeated happenings; we enter into a state of feeling or mind, only when our bodies are able to fall into sympathetic vibration with that other being that is reaching out to us for understanding—then and then only can we truly say: "I know how you feel."

This then is clear, memory is the reproduction of a state of consciousness and the attendant modification of the bodies conversely, a fixed or controllable state of consciousness and modification of, in other words, faculty or skill in action, must be the result of memory. We can do a thing today because we have slowly, laboriously practiced the way of doing it in a near or remote past. We may not remember all the failures on the way to learning, nor all the stages of success; in fact, we never do remember all this and it is well that we do not. But we do preserve the result, the tendency, and this is the most important and significant part of memory. We are apt to think of the brain always as a recorder of memories, without realizing that one of its most important functions is to wipe out memories. The brain plays the dual part of remembering and forgetting, and but for our ability to forget, life would be unendurable, even impossible. If each time we tried to move a limb we were to remember all our infantile efforts at movement, all the hesitation, doubt, and perhaps the actual pain that had resulted in so many cases, our con-

sciousness would be so overwhelmed with memories that the necessary movement of the limb would certainly be delayed, or not made at all. A memory of every failure he had ever made would paralyze the strongest man with unconquerable fear. There are so many more failures than successes along the road of life that our happiness, even our sanity, lies in forgetting.

Similarly, with every function now performed automatically, which was once consciously acquired, it is because we have forgotten the clumsy process of acquiring, that we can now utilize the faculty. We may say I believe that the educational effort is not complete as long as it is necessary to recall the details of instruction. I have not mastered an art until I have made the physical operation of it automatic, until I can forget all the rules and can live for the time in the essential life and principle of my art. This is true education, to train the bodies so that they will without urging, even without attention, express the will of the spirit. If we review the process of growth along our own lines of effort we shall see that this is always true. If I may be a bit personal, I will say that I received my early education at home, in a very casual fashion. I remember nothing of it beyond the pleasant excitement of a new book now and then, my introduction to long division, and a few tearful periods of concentration on the spelling book. As far as details are concerned, it is as though I had never studied. Yet when I finally went to school I was nearly ready for high-school. I know that I must have studied, and I retain the result of that study, but the details of that decade are as entirely lost to my brain consciousness as are the details of a past incarnation. This is true not only in regard to the attainment of technical knowledge and training, but also in regard to discretion in action, in conduct, and in ethical realization.

If I remember today the incident of cutting my finger yesterday, there will be two elements in my memory; first, the series of events that went to produce the pain—the misadventure in handling the knife, the cut, the bleeding, the shock, and so on; second, the sense of pain. As the days pass, the cause of pain recedes into the periphery of con-

sciousness, while the effect of pain still holds the center. Presently I shall find that even the memory of the pain itself recedes into the background, leaving behind it not a direct memory of an event, but an indirect memory as a tendency—a tendency to be careful in the handling of all cutting implements. We sum all this sort of thing up when we say "A burnt child dreads the fire."

To consider another phase. I may be able to recall a number of cases in which I have been unkind, unjust or harsh, and have made other people suffer; but I cannot remember all such cases, and it is not necessary that I should, for if I am kinder, gentler now than formerly, it is not because the details of those sad events dwell hourly in my mind, it is because there has been that subconscious action of remorse, and a realization of the need and beauty of love, established through pain, a transmutation in the fire of life which daily purifies. Constantly this process is taking place, in growth and fixation of action, of states of emotion, and states of mind. Faculty is skill in action reduced to automatism; an acute mentality is the established habit of clear and careful thinking; and a virtue is a good emotion that has become fixed and generalized, a love emotion made permanent and universal.

The psychologist will tell us, however, that nothing that we have ever experienced is really lost; for convenience much of it is dropped beneath the threshold of our waking consciousness, but it may in several ways return to us. In the delirium of illness we sometimes talk of things and places long forgotten, and in the dim twilight of old age we often live again the days of our childhood; but most striking of all is the recovery of memory under hypnotism, in which any desired detail of the past may be recovered. Those of us who have never gone under the hands of a hypnotizer nevertheless know that there is a process of self-hypnosis by which we may sometimes, if we have the will to carry it far enough, recover details otherwise lost. Probably after thinking along this line for a time, anyone will see that when he manifests an inclination, or exhibits any faculty, he is remembering his past although he may not be able to recall the details, one by one, that contributed to that tendency or

faculty. It is equally true in our character reading of other people, though we do not often take the time to realize that. From what we see in a man today we may with considerable accuracy adduce the history of his recent past. While on a journey I enter into conversation with a stranger, and though our conversation be wholly impersonal, at the end of it I leave her with a fair idea of what she really is, of her life experience, her education, her social status, her probable relations as wife and mother. For in that hour she was truly the sum total, the living, breathing essence of all her life experiences, her feelings and her thoughts. Nothing that she had known had failed to leave a mark upon her character, and anyone could read it in the degree of his sympathy and intuition. This we all admit, and now I want to carry it a step further. Some times when people say to me: "Why do you believe in reincarnation?" I reply: I believe reincarnation to be the law of human growth, because there is no other hypothesis that accounts for me to my own satisfaction, that will explain me to myself. To illustrate, I find certain tendencies strong in me from childhood, which cannot be accounted for by training or heredity; in fact, they are directly opposed to both. "Only that which I have lived do I know," hence the personal vein in my discourse.

A very significant example of the sort of thing I mean is the natural or inherent religious tendency. Most significant because after all the religious impulse is the deepest, truest thing in life, and the thing that makes the deepest mark on life-to-life memory. In my case, the teaching and the practice of the Christian church meant nothing to me; its promise of eternal heavenly bliss brought me no joy; its threat of eternal damnation brought me no fear; and this notwithstanding that I had been born in a Christian nation, and the grand-daughter of a Christian minister. Not a sacrament of the Christian church had power to bring me the faintest thrill of devotion or the dimmest spiritual impulse; never the least desire to enter in and partake of its offered blessing. And so I say I have never in any life been a Christian. All religions are but forms, Christianity is a form through which I have never worked. But there are forms that do even yet have the power to thrill me, for in my heart

I salute the splendor of the rising sun; I feel the sacred purity of Vesta's fire upon the household hearth, while my studies of astronomy, geometry, and natural philosophy, were illuminated by the spirit of reverence and devotion which was bred in the ancient mystery schools of Greece, Rome, and Chaldea.

Next the religious impulse, as a hint or tendency from the remoter past, comes the impulses that make for friendship and love. Emerson said: "If I were to write an essay on immortality, I should choose friendship as the basic theme." He did not develop the idea, but his thought was the double mystery of its origin, and the incompleteness of its promise. All great friendships come from we know not where, and they never fulfil the promise of their splendor; for flesh and blood cannot communicate the fullness and the joy of the higher love. But we can be sure of this: out of the waste of the world, love has brought to us the friend of the past, and will in future lives lead us side by side again. In Maeterlinck's play, "The Bluebird," in that scene in the astral world where the babies are waiting to be born, and the lovers find that the separation of birth is just as heart-breaking as the separation of death, the one who is going into birth says: "Do not grieve, you will come to me in time, and we shall be together again." "But how shall I know you?" the one remaining cried. "You will know me because I shall love you," was the reply. And thus it is that we average, normal people may know ourselves and each other. We have a number of proverbs that cover the point: "Tell me who a man's friends are, and I will tell you what he is," and, "Birds of a feather flock together." By a man's loves and friendships you may know something of who he has loved, and how he has served those who have loved him in the past. His inclinations, his tendencies, his talents, tell us that in some past he has desired, and labored, and dreamed along certain lines; and by his character—that fundamental groundwork of his being—if he has already begun the erection of such pillars of human virtue and integrity as truthfulness, discrimination, tolerance, and unselfishness, we may be sure he has lived well up to the highest standards of his age in every life. He may have once possessed a faculty that

his present body cannot express, but the consciousness will never lose the record, nor the value of that experience; he will always be able to appreciate and to sympathize with that kind of a creative effort, even though he cannot himself share it. But a foundation stone of character, once laid, will always remain in place, and help to support the superstructure of the personality. Once build into your causal body the principle of discrimination, and no matter how low or high the karma of a future life may place you, you will be guided through the labyrinth of earthly life by this undeviating standard.

But all this is not enough: we demand detailed memories of the past, and there are ways in which they may be obtained. I have spoken of hypnotism as a means of recovering the details of events wholly forgotten by the waking consciousness. Many cases have been recorded in this country, but in France, where the principles of hypnotism are much better understood, the recovery of memory by that means has been carried much farther. Several investigators have obtained similar results, but I shall speak only of one, Col. de Rochas. First of all, it is right to say that he is a scientist who seeks for nothing but objective truth, and does so with a scientific strictness that has never been questioned. He puts certain exceptional subjects into hypnotic sleep and by means of continued passes, makes them trace back the whole of their existence. He takes them to youth, to adolescence, into and beyond infancy. At each of these stages the subject resumes the consciousness, the character, the state of mind corresponding to that stage in his life. He goes over the events, he lives again the sorrow and joy of each event; if he has been ill he passes again through the mental states of his illness, his convalescence, his recovery. Carried back to the time when he was learning to write, he will reproduce the immature hand of his childhood, which will be the same as the copy-book of that period. Col. de Rochas says: "Up to the present we have walked on firm ground; we have been observing a physiological phenomenon which is difficult of explanation, but which numerous experiments and verifications allow us to look upon as certain"; but a region is then entered where more surprising enigmas await. One of the

simplest cases, which I give with as few details as possible, follows. The subject is a girl of 18, called Josephine. She is brought back to the stage of the infant at the mother's breast. Josephine can no longer speak; we have reached the silence of infancy, which seems to be followed by a silence more mysterious still. Josephine can answer only by signs, she is not yet born, she is floating in darkness. The hypnotic passes are continued, the sleep becomes heavier, and suddenly from the depths of that sleep rises the voice of another being, a voice unexpected and unknown, that of a churlish, distrustful, and discontented old man. At first he refuses to answer, then he says: "of course he is there as he is speaking, but that he sees nothing, that he is in the dark." The passes are continued, and he gains in strength and tells the story of his life. His name is Jean-claude Bourdon. He was born in 1812. He tells of his education and his life as a soldier; he retires and goes back to his native place; he dies at the age of 70 after a long illness. He describes the process of death; he says he feels himself "growing out of the body," but he remains attached to it for a fairly long time. His fluidic body is at first diffused, takes a more concentrated form; he lives in darkness. At last the idea comes to him to incarnate, and he draws near to her who is to be his mother, that is to say, the mother of Josephine. He encircles her until the child is born, whereupon he gradually enters the body, until about the seventh year being surrounded by a floating mist in which he used to see many things which he does not see now. This is a case in which the time between lives is short, as is usual in the case of undeveloped egos. Many other cases have been investigated by Col. de Rochas and others, some having been carried back several lives.

Maurice Maeterlinck, who has written fully of this line of investigations in his book, "Our Eternities," and in various magazine articles, says: "although they are most often ignorant of all theories of reincarnation, they conform strictly to the theosophical, or neo-spiritualistic hypothesis." The theosophic explanation of these cases is simply that the hypnotist has by the use of his will, assisted the subject to do what as yet he is not sufficiently self-controlled to do for himself; that is, to uncover one by one the different strata

of his continuous consciousness; that trance-like condition in which people sometimes get glimpses of the remote past, are but cases of self-hypnosis, in which it has been so slight that memory of what was seen is not lost on restoration to normal consciousness. But in Col. de Rochas' cases the result has little value to the subject, whatever it may be to others as an argument for reincarnation, since he does not remember what he has uncovered, after he comes out of the hypnotic trance. And only a little more satisfactory are the details which have been looked up for us by the trained clairvoyant.

To the majority the idea that clairvoyant investigation is possible is not regarded as an insane one. It is not yet generally accepted in its entirety; but a constantly growing number of people believe clairvoyance to be a fact, and regard it as a perfectly natural power which will become universal in the course of evolution. They know that it is not a miraculous gift, and that it is not the outgrowth of high spirituality, lofty intellect, or purity of character, not necessarily. And any of these qualities may be manifested in a person who is not in the least clairvoyant. They know that it is a power latent in all men, and that it can be developed by anyone who is willing to pay the price demanded for its forcing ahead of normal evolution. Those who hold this view will be willing to accept as a tentative argument for a past life, the details from it offered by a trained clairvoyant. As we have seen, it is only the essence of the experiences that are to be found in the normal waking consciousness, and to find the details, the investigator must go beneath the surface of the personality. The really accurate record is to be found only in that permanent storehouse of experience, the higher mind, which we call the causal body. Dim reflections, glimpses, scraps, may be found in astral matter, but these are never to be regarded as valid, and so the trustworthy clairvoyant is the one who has the vision of the higher mental world. Such a one contacts the true memory of the ego, and can look down into each separate life as through different windows, and see the complete record of the series.

But still this is not what we want, the question being: "how shall I in my own self-controlled, and waking con-

sciousness, know that I have lived before; know that I have lived in the past, and to what purpose I have lived?" And the answer is, that the same hastened and intensified process of growth which has developed the higher states of consciousness in other men, will produce the same result in ourselves. For the man who can contact the consciousness of my causal body, of your causal body, is assuredly awake in his own causal body, and he no longer knows himself as a creature conditioned by a physical body, occupying a definite and much limited position in time and space; but he knows himself as the actor in many parts, on many stages erected in the history of the world; a being in whom continuous consciousness connects the varied forms of his many earthly lives.

I think we can best get at the method of this growth if we pause to ask what is the purpose of this growth; what is the aim, the end, toward which we train our eyes; what and where is the path along which we must walk to reach the goal of perfected humanity. Those who have gone on before us turn back to call to us the words of instruction that we need, and their most positive statement is that these latent powers of the human soul should not be sought as things-in-themselves, because such efforts do not serve the true purpose of life; the spiritualization of the world. For those who wish to enter into this life of reality, and become conscious co-workers in the administration of the law, there is one rule, and that is: "All things for the service of Humanity."

There are many ways of service. The mystics of Islam have an exquisite saying: "The ways to God are as many as the breaths of the children of men." There are as many ways of service as there are men to serve, but if we look carefully at all these ways, we shall see that all fall into a three-fold classification, and in one or other of these we shall find the searchers. One group is moved by an intense desire for knowledge: "Who am I? Why, whence, and whither?" Another group is actuated by loyalty to a leader in whom it sees embodied all that is held most desirable. A third type have the will aroused by a realization of the intolerable anguish of the world, the unspeakable sufferings that press so heavily upon many of our brothers. These take upon

themselves the work of improving conditions, and refuse to believe that anything that man suffers is beyond the reach of man's remedy by the application of love, of active sympathy. All who find themselves in one or more of these classes are already at the seeking: they have made a beginning and they do not need another to tell them that there is a shining goal beyond the hideous jungle that is our world today; that there is a shining way that leads there-to, for all who walk the path become self-luminous. They who have sought the kingdom of Heaven and its righteousness, shall find the fulfillment of that promise, and all things shall be added to their powers. Having proven themselves worthy, certain sure and definite ways of opening the higher faculties will be given to them, by those whose only interest is to serve humanity that the law may be fulfilled.

In speaking of this matter an advanced student has said: "This is a development that may require years. No man may say how long it will take in any individual case, for that depends on two things: the amount of work to be done, and the amount of energy and determination that is put into the work. I could not promise you that in so many years you would certainly succeed; I can only tell you that many have tried before you, and that many have succeeded. All the great Teachers of Wisdom were once men at our level; as they have risen, so must we rise. Many of us in our humbler way have tried, and have succeeded, some more, and some less, but none who has tried regrets his attempt. Whatever he has gained, be it little or much, is gained for all eternity, since it inheres in the soul which survives death, and it will manifest in future bodies as the power of the developed and glorified life that is to be that of all humanity some day." The seemingly difficult demands of the training that we must undertake are after all mainly for our own protection, since they develop the character, thus enabling us to remain ever masters of ourselves: pure, clean, and unselfish, using our growing powers never for a personal end, but always for the assistance and advancement of all men, that they our brothers may learn to live the wider life, may learn to rise from amid the mists of ignorance and selfishness, into the glorious sunlight of the peace of God.



THE SCARAB OF DESTINY*

By Maris Herrington Billings.

THE MEDIAEVAL CYCLE.

BOOK III.—CHAPTER I.

THE BLACK KNIGHT ARRIVES IN ENGLAND.

ONE glorious afternoon, early in August of the year 1189, a small trading vessel left the harbor of Cherbourg, and made for the coast of England.

The sun was raining elfin gold on the sapphire sea. Behind them lay the pale Gaulish coast; and far to the right rose the tall white cliffs of England. With a stiff breeze behind her, the vessel was making good headway toward her destination. She was a small ship, painted red, and her brown sails bore gaily-colored designs in red, green and blue. Fore and aft arose high decks, but amidships she was low, and had seats on either side for rowers. In the centre of this space stood several beautiful horses and a couple of jennets, tethered to roughly constructed stalls.

Standing beside the rail of the after deck were two men; the taller was a magnificent specimen of manhood, whose stature was such as to make his companion look small beside him. In appearance he was more Saxon than Norman, with ruddy complexion and wavy chestnut hair. His greenish gray eyes seemed to read one's inmost thoughts. His expression was generally frank and bright; but in his quick motions and keen glances one could detect signs of the hasty temper and unbridled passions which went

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far to wreck his life. His face was clean-shaven and of classic mould, and his fine figure showed to perfection in the magnificent suit of Milan armor which he wore. It was made of flexible steel rings, inlaid with gold, and he wore in his girdle a long rapier with a jewelled hilt. His hauberk and camail were black, his legs were encased in black greaves, and black sollerets protected his feet. Over his suit of mail he wore a black velvet surcoat, on which was embroidered his heraldic device, and spurs of gold were strapped to his black pointed shoes.

His companion was dressed in a similar fashion, but his mail was of bright steel inlaid with silver, and his surcoat was of blue velvet. He carried a sword of eastern workmanship, and his spurs also were of gold. A handsomer man it would be hard to find then he, as he shaded his eyes with a white and shapely hand from the glare of the setting sun. He was tall, slender and gallant. His complexion was clear olive, and jet black hair curled in soft rings about his temples. His eyes were dark and dreamy, with a misty light in their shining depths that spoke of slumbering passion. His lips belied his face, for they were firm and grave; yet his smile could be winsome and gracious as a woman's. Just now he wore a pleased expression, for his tall companion seemed inclined to leave dull care behind, as he gazed upon the fast receding hills.

It was long since Maurice de St. Armand had seen his idol happy. Only a few short weeks had passed since Richard Coeur de Lion had seen his father laid to rest in the Abbey church of Fontevraud, and his heart had been torn with remorse, for his conscience told him that he had not dealt fairly with his father. All the sons of Henry had been guilty of rebellion and ingratitude; and Richard knew that he had shown no tenderness or filial affection to the tyrannical old man, whose heart was only large enough to hold his scheming brother John, with perhaps a small corner for his sister Jane.

Not till he knelt beside the bier, and saw his father dead—gone beyond the need of earthly affection—had a change come over his heart, and his sorrow had been tinged with remorse for his past misdeeds. It was, therefore, no wonder that Maurice was glad to see him begin to act like a rational man once more, for he was Richard's boon companion and friend, and he loved his King as a brother.

Richard was a complex character. He loved the game of war. His great skill and bravery well fitted him to be a leader among men. He was a lion in strength and courage, and inspired

his followers by his example to fight no less bravely; but he was rash to foolhardiness, leading his men in many a reckless charge. He possessed most of the qualities which make a man a great king and the idol of his subjects, for his personal prowess made him the hero of his day, and in all his domains there was not a man who was a match for him in personal conflict. On the other hand, he was full of religious zeal for the Holy Cause to which he had just vowed himself. He had sworn to be true to the Cross, and intended to raise money in England for the work of the Crusades.

Reared in sunny France, he was Norman to his finger tips. He was a princely courtier, a brave knight, and a daring soldier, but a poor king, for Richard loved not to rule; he delegated that to others, and cared naught for England or the English, regarding London merely as a mine of gold.

Turning to Maurice, he said in his rich mellow tones, "Thou hast attended to all details, Maurice? Thou didst make it plain to Longchamp, that I would appear in London in mine own good time; and didst say that when our good bishop holds the crown I would be there to receive it, if I be above ground?"

"Aye, Beau Sire: thy noble company doth set sail for Southampton a week hence, and will proceed to London, where they will await thy coming, and if the appearance of the king be desired, Sir Ralph de Bigot will play his role. All arrangements will go on for the Coronation on the third day of September, when thou becomest King of the English."

"Thou hast done well, Maurice. Until then I would be free as the birds, to come and go where I will. Thinkest thou that anyone will recognize me?"

"Thy height, Sire, is hard to hide; but since thy pointed beard hath been sacrificed, thou dost look years younger."

"Thou art a flatterer, Maurice; but thy heart is true as steel. 'Tis my fancy to land wher'ere the spirit moves me. I would visit the Cymry in the west, and see the native Britons in their hills and vales. 'Tis said that they are rich in gold and silver; that they have bars of silver as long as a sword, an inch thick, and gold galore, and that they know not the value of the precious metals; and thou knowest, if the tale be true, Maurice, we have much need of that gold for our worthy enterprise."

"I know, most gracious Sire, that thou wilt find these subjects rich only in land and cattle; for they live simple lives, and are thrifty. The gold and silver thou wilt find to be but a myth."

"I would we had the time to see the Marches of Hereford. But we might sail as far as Bristol, call on our friend, William of Gloucester, thence to the valley of the Severn, and then to York."

"Forsooth, my King, thou art but jesting. Thou wilt never reach London by the third if thou goest tilting all over England."

"Nevertheless, I would that I could see the Severn valley. From boyhood the very name, 'Sabrina El,' hath fascinated me; and if I like it I will build me a castle, and spend my happiest days there. It seems to speak to me of rest and peace from all the turmoils of life."

"A strange fancy, Beau Sire, when thou hast never seen it."

"And now Maurice, drop all state. From now on we are but a poor knight errant and his esquire, making our way to the Coronation of the King and finding adventures by the way. I am thy Lord only."

"Aye, I will bear in mind 'tis thy great pleasure, Sire, to travel incognito. But some day thou wilt find it a dangerous pastime, for love will overtake thee, and thy punishment will begin."

Richard laughed merrily. "Oh, wise and learned councillor. By my soul, 'tis a long time coming, Maurice. Knowest thou I shall be entering my thirty-third year on the eighth day of September, and as a King I am over young to marry," he said with a smile. "How hast thou escaped matrimony? Thou must leave behind thee a trail of broken hearts. But 'tis thy grave and quiet ways. With all thy book learning thou art best fitted for the cloister."

Twilight fell while they talked. Brilliant stars began to shine in the dark blue vault of heaven, and quiet brooded over the waters. Then the moon arose and threw a shining pathway out of infinite space across the rippling waves.

"But, Sire, thou wilt surely marry for reasons of state," said Maurice.

"They can lead a horse to water, Maurice, but they cannot make him drink; and by the Holy Rood, I will not be forced into matrimony until I choose. Now 'tis Berengaria of Navarre they have on the tapis, and her very name doth give me the shivers. I would as lief wed the Basilisk."

"Nay, nay, my Lord. Princess Berengaria is exceedingly beautiful. Her dark eyes shine with a golden light, and her rippling hair hath reddish gleams of gold that rival the sunshine."

"Ah, ha, ha. Thou art an ardent admirer at Beauty's

shrine, but Don Sancho will have to hide her behind a stack of golden besants before they lead me to the altar. I have a theory of mine own, Maurice, that somewhere on this wide earth—I know not where—dwells the mate of my soul. For years I have been waiting for the great moment when I should meet her. Of late I have had the strange sensation of watching for her. The consciousness of this hath made me restless, with an undefined longing; but I feel certain that I shall meet her soon, my soul's mate, my alter ego. 'Tis my destiny and hers to meet. That is the reason that no woman attracts me, save for the passing moment."

"'Tis to be hoped, my Lord, that she be of royal blood for the sake of thy future happiness."

"Forsooth I am more than likely to meet her in the garb of a milkmaid," answered Richard carelessly.

"Then the horse could not drink if he would, Sire," said Maurice, significantly.

"A truce to thy pleasantries, Maurice. The favored mortal hath not yet crossed my path and I'll walk over the bridge when I come to it," said Richard with a slight frown.

"The stars, my Lord, are shining wondrous bright to-night. Perhaps thine is in the ascendant; for Venus glows with unwonted splendor, and that rosy star in the south is Sirius. Note how she doth sparkle! The baleful comet is passing away; so mayhap thy fate awaits thee on these white shores of Albion."

"More likely 'tis thy doom Maurice; for thou art free to love wher'er thy heart dictates. But, alas! we cannot choose our own fate, even if we would. We are but instruments, whirled around by the hand of time," he added sadly.

The ship was now hugging the shore, and the quiet waters of the channel were flooded with silver light which deepened the shadows on the surrounding landscape, which was of exceeding beauty. To the right lay a stretch of silver sand.

"What dost thou say to landing yonder, Captain?" said the knight. "Methinks the ship might ground safely on yonder smooth beach."

"We can but try, Sir Knight; the water is calm, and unless there be hidden rocks I can beach her well enow."

A few moments more, and a convenient landing place was found near some low flat rocks. The wooden side was thrown over amidships, forming a cleated gangway down which they led the horses to the rocks, and thence to the sands. Then Richard appeared, carrying his shield, which bore three golden crowns on

a sable ground, and beneath the Cross bar were three golden lions couchant, with the motto, "Fidei Defensor."¹

Maurice followed. His shield of dark blue, crossed with bars of silver, bore the simple motto, "Semper fidelis."²

No sound disturbed the quiet night. High up on the cliffs a few rude huts could be seen, inhabited by rough fisherfolks, who made their living by spreading their nets to catch the swarms of silver herrings and the iridescent mackerel.

Richard looked round with great interest. He had landed on the very spot where, over a thousand years before, Ricardus the Roman had landed with his legion.

"Whither away, my Lord?" said Maurice, as he arranged the gay trappings of the horses. "By my Halidame! We have gotten safely ashore, but methinks we should have the silver wings of Mercury to mount those frowning cliffs, especially with the horses."

"Nay, thou wilt find a path behind yon towering rock."

Maurice looked at Richard in astonishment. "How knowest thou that, my Lord? 'Tis the first time thou hast set foot on these shores, and 'tis terra incognita to thee."

"Aye, nevertheless, I seem to know, Maurice. I am quite sure we shall find a zig-zag path leading up the cliffs. Somehow the place seemeth familiar to me. Perchance I have seen it in a dream."

"If thy dream but lead us to a good bed, my Lord, 'tis well dreamt."

"Then follow me, Maurice, for I will lead the way. But I see before thee only the usual expedient of the Knight Errant, the couch of ferns."

And it seemed that Richard knew whereof he was speaking, for a well defined but steep path led upward behind the rock, and an hour's smart riding brought them to a large fortified Saxon homestead.

Maurice blew three blasts on a silver trumpet, which hung from his richly embroidered baldric.

"Who goes there?" cried the warder of the gates.

"Sir Robert d'Arcy and his esquire. Two Norman knights who crave thy hospitality for the night."

"The night is already far spent," answered the warder, in a surly tone. "As ye have stayed abroad so late, why do ye not use the ferns for your pillows, instead of disturbing honest

¹Defender of the faith.

²Always faithful.

folks in their beds? We have no use for Normans; nevertheless I will let ye in, for Dame Ethelreda of Pinewood, never refused hospitality to any one."

After a great deal of grumbling the drawbridge was let down and the travelers were allowed to spend the night within the massive walls.

With the first beams of the sun the Black Knight and his esquire were standing, fully accoutred in the grassy courtyard. Richard smiled as he listened to the merry chatter of the grooms and stable boys. "This is where we hear how the wind of popularity blows for the new king," he whispered to Maurice.

The courtyard was full of bustle and excitement, for several travelers were on their way to London to see the new king crowned. A pilgrim in a brown garb, with hood drawn over his face, craved permission to join the knight, saying, "Prithee, Good Knights, may I not join thee in thy travels? I am bound for London. The woods be full of robbers, and 'tis dangerous at all times, but more so now, for the Coronation hath attracted every outlaw in the country, to the main roads of travel, and 'tis said Robin Hood be bolder than ever, and thinks naught of stripping every good churchman from bishop to cowled friar."

"Methinks he shows good sense; but tell me good Palmer, why dost thou travel so far to see the king? Egad, he's not worth the journey."

"Aye, but he is. And being a good Christian, and a very pious king, 'tis to be hoped he will richly endow our monestary. I am bearing a relic, a piece of the true cross, to the king, and, Deo Volente, he will lead the Cross to victory."

"'Tis to be hoped he will," said Richard, crossing himself, but if thou hast that precious relic thou hast best turn it over to me for safe keeping, for by my Halidame, I swear I shall see the king before thou hast a chance to say thy last penance. On my knightly honor, I will deliver it to none but the king. Art thou going to hand it over?"

"Nay, Good Knight. I want to see the king."

"Well, good palmer, disabuse thy mind. Richard is not a holy man. He is the very devil, and hath a temper to boot, and thou shalt see him in a furious rage if that relic of thine is not what thou dost claim for it," he said laughing heartily.

"God keep his Majesty, for all men worship him as the greatest hero in all Christendom."

"Well, by the bones of St. Valerie, they would not if they but knew him as well as I do, good father. But this will be of

more help to thee on the road than my company." Then throwing a handful of gold to the palmer, he vaulted lightly to the saddle, and soon he and Maurice were riding along on a good firm road made by the Romans in the long ago. They soon entered the New Forest, where the woodland glades were paved with golden light. The sunbeams pierced the foliage of the stately trees and flung their dancing shadows on the grass. The young oaks that had seen the Roman legion march with stately tread had grown with passing years to wide-branched trees, which flung out great arms to shade the velvet turf where the shy deer peeped from their leafy coverts.

As the riders penetrated the recesses of the virgin forest, the trees stood thick and close together, but great open glades crossed each other here and there, and these were used as highways.

"How beautiful the sunshine looks, piercing through this dense foliage. It reminds me of the mellow light of some dim cathedral aisle," said Maurice.

"Aye, this is solitude. My heart doth crave solitude at times, Maurice. Oh, that we would listen to the voice of Nature, and learn the lesson she doth try to teach us. She bids me be content, and have faith; but alas, I do not seem to learn. Here, under the open sky, I would seek counsel from the sybil whose silent voice interprets the oracle of God, which speaks only to the higher spiritual and immortal principle within us—that to which philosophy hath given the name of soul; for I believe that for every thought and every emotion of the soul, we shall some day have to give account."

"If it be true that the mind or spirit, which comes from God, builds a tenement suited to its capacities, how can we change them? And how can we be held responsible, if we obey our natural impulses " said Maurice.

"By accepting the teachings of Nature and having faith in that inner Voice, that teaches man the way to illuminate his life. Why should mortals presume to think that they can see more clearly by their own outer consciousness? If we would only be guided by intuition, how much better we should live; but human passions, human interests and emotions, crowd around us like unbidden guests, and we fail to live as we would wish. Now my religion is first of all to pray to God, night and morning, and try to serve him above all others; to be courteous to all, high or low; to be temperate, and loyal to the Cause; to succor the poor and helpless; to comfort the widows and the fatherless; to

avoid envy, hatred and lying; to be charitable of the goods that God has seen fit to bestow upon me; and yet, what a failure I have made! The reality is far from the ideal, Maurice; but from now on I mean to be a good king, Deo volente."

The wild flowers peeped in the woodland path, and the sweet song of the mavis and the merle were the only sounds that broke the silence as Richard thus vowed to mould his life anew.

"I feel, Maurice, as if I were seeking for something I had lost. Didst ever feel that way?"

"Nay, Sire, methinks I have all that a man can well desire in serving thee."

At noon they rested at the quaint little village of Lyndhurst; and by evening they were riding into the town of Winchester, whose old cathedral had quite an attraction for Richard. He walked softly up the long Norman nave, and looked long at its beautifully groined roof and its massive walls.

"A fine building, this, Maurice."

"Aye, my Lord; thou hast spoken truly. Here Egbert was crowned first King of England; and the town became the capital of the Saxon kings. Here the Domesday Book was compiled, and the curfew tolled its song of 'Light and fires out' to the Saxon inhabitants."

Richard gazed on the mortuary chests containing the remains of the Saxon kings from Egbert to William Rufus, and sighed "Sic transit gloria mundi. And this is what we all come to at last, Maurice. Had I seen this cathedral before, I had been crowned here," he said, as he walked up the dim aisle with a soft tread. Then silently he knelt at the altar, praying for guidance to live a better life in future. At last he arose, and left a goodly gift upon its golden plate; after this they sought quarters at the Royal Arm near the Cathedral. The following day they rode through the beautifully wooded uplands of Hampshire, past fields of yellow broom—the badge of the House of Anjou—across the downs, where the hare-bells and gentian made the ground like a blue carpet, and through the shady lanes where the hawthorn bushes were draped with garlands of wild roses and the sunny banks were covered with wild thyme.

They rested at noon at the Three Pots Tavern and rural England smiled a welcome to her new king.

Why Richard chose to ride to London in this quiet fashion he could not have told himself; but he always followed where impulse led, and one of his greatest pleasures was to be riding forth in quest of adventure.

To be continued.

THE NINETEENTH AND TWENTIETH CENTURIES.

The Baron Lazar von Hellenbach.

(Translated from the German and commented on.)

By Eduard Herrmann.

HAS OUR SOUL CONTINUED EXISTENCE?

IF the human appearance is but the representation in cells of an unknown factor or being, the continuation of the being as an individuality is a disputable question; but the answer cannot be doubtful if the reasons pro and con are carefully considered.

It is true that the existence of the soul cannot be established by chemical analysis nor through sensuous perception, but only by reasoning, which is also the case with many other substances. Physics and chemistry speak of things, such as ether, electricity, attraction, which are not objects of direct sensuous perception, but the existence of which are proven by facts of nature. What do we see? We cannot see the atoms of the densest metals, because they are too small; the strata of air, many miles high, we do not see, because our eye is not sensitive to them. We are not sure we see the whole of space, for the space known to us could well be only a part of the possible space, just as the vibrations visible to us are only a part of the possible vibrations. Kant has clearly expressed this view, and so has Gauss, the great mathematician. Zöllner was forced by astro-physical reasons to accept the view that real space does by no means correspond to the space of our idea. Even chemists were forced by the need of causality to enlarge the visible space.

We know three forms of matter, the solid, liquid, and

gaseous; we know also that it depends on the degree of heat to transform matter into any one of these conditions. It is not certain that our elements are simple and cannot accept the nature of imponderable matter, like ether. Electricity and magnetism certainly have the character belonging to imponderable substances. It is therefore in no sense impossible that the soul may have an imponderable organism, which in some way may be the model for the visible organism of cells. Invisibility does not allow us to affirm the necessary destruction of that which we have to accept as fundamental for the human appearance; generally accepted laws of nature rather affirm the contrary, namely, that nothing can be destroyed. It is quite sufficient if we can prove that our life is a manifestation of force; force is indestructible; consequently it follows that life must continue in some form.

Life, soul, is undoubtedly a force, because it overcomes attraction; man walks, jumps, carries. Human acting, willing, thinking, is without doubt a mode of working; the living organism withstands the chemical influences; only when life is extinguished is the corpse at once subject to gravitation and to chemical disintegration. But a force can never be lost; it only changes. The cannon-ball which is arrested in its motion develops heat. What happens at the death of man? The corpse does not explode, nor get heated; it becomes cold; it does not shine nor lighten; it is not transmuted into heat, nor light, nor electricity. The force of life either disappears or is transformed into something imperceptible to our senses. **Tertium non datur!** The force working in us cannot be lost; neither the physical nor the intellectual mode of working can be lost; it must be found somewhere. It is not in the corpse, consequently we have reason to suppose that it belongs to the imponderable substance or matter. The law of the preservation of force and the proven necessity of imponderable substance (like ether) are acquisitions of modern times; the past centuries could not support their theories by this knowledge.

To the objection that in all the innumerable cases of death there have never been observed facts which support

the belief in a continuation of life, I answer that two things are always necessary for the expression of life in any one condition, namely, the will and the possibility. With a dying person, one or the other or both conditions may not be possible. We have seen that nothing speaks for the destruction of the soul, while the laws of nature speak for its continuation. Does a force manifest in our living organism? Yes; and a force cannot disappear. It is not necessary to get a supplementary manifestation of that force, because that depends on conditions which might not be given—as, for instance, the greater perfection of our senses.

But it is not true that we have no experiences which could support the belief in a continuation of life after physical death. The history of all nations of all times is full of manifestations or appearances of people who have died at a distance; especially if they have suffered a violent death. One may reject all those testimonies, but one has no right to say that they are not true.

Kant held that one may contradict the single reports, but that all taken together deserve some belief. When Kant lived, this point of view was comprehensible, because then only "reports" were possible; but in our time this has been changed through the daily papers and telegraph connections; now one real fact is of more importance than all the reports of olden times.

It is a fact that at the time of the Indian and Egyptian wars some people in London were frightened by visions of relatives fighting in the war. They went to the ministry of war to make inquiries, and some days later received the news of the death of those relatives, which happened exactly at the time of the vision (the difference in time being about twenty-four hours). Now, one may reject the testimony of those people, of the papers, and of the English Ministry of War, but everybody must confess that, in a criminal case, such a testimony would suffice to condemn a man. Furthermore, almost everybody knows that there are many well-authenticated cases of manifestations and influences produced by dying and dead people; facts which, if believed, would prove the continuation of life after death.

Natural science tells us that for certain categories of

forces there exists hardly any distance. We know that through attraction all the atoms of a system of planets are connected; otherwise, attraction in proportion to the mass would be impossible. Spectrum analysis tells us that the atoms of stars, which are billions of miles distant, reach the earth with their effects; otherwise how could we establish the existence of sodium on those stars? The connection is certainly existing. Then we know from our dreams that we are able to project forms, shapes, as hallucinations; could we transmit those to other people, then we would do exactly what dying persons are supposed to do. It is possible that the thoughts and desires of a dying person have greater vibrating power than those of living people, and that they may put the threads of attraction or of ether (which are the carriers of sunlight) into vibration, or use them as carriers. Is it chance that a little four-year-old boy of my acquaintance, who was playing on a meadow, suddenly saw his father and wanted to show him to others, exactly at the time when the father fell, fighting in the plains of Lombardy, during the Austrian-Italian war? Is it also chance, what Wieland relates of a dying woman, who, saying, "Now it is time to say good-bye to father N.," fell into a short lethargic sleep, after which she died. Father N. at the same time saw her in his room, and got so alarmed that he immediately wrote to her family, asking for news. This fact caused Wieland to believe in the existence of an ethereal body.

There is abundance of similar cases which directly prove the continuation of this force. Of somnambulists we have many reports showing themselves at a distance, during deep sleep, which is similar to death.¹ It is not difficult to answer the objection that "The greater part of all the cases of death show no such appearances.

It cannot be doubted that the beginning and development of an organism is a process of condensation, at least of different gases; consequently death must be considered to be a process of rarefaction. Now, he who dies a slow death, surrounded by his relatives, can have no motive for manifestation; and since the process of rarefaction takes place on

¹ "Phantasms of the Living," by Gurney, Myers and Podmore.

this side of life, coinciding with the death-struggle, there may be no capacity left for a manifestation after death. But he who dies suddenly and separated from his dear ones, might well have a motive for making an impression, or at least for thinking strongly of his relatives! and, on account of his violent death, a part of the process of rarefaction may take place on the other side of life, thus calling forth the capacity for manifestation after death. It certainly is surprising that the greatest and best authenticated part of all the innumerable reports of appearances and annunciations in the hour of death comes from beloved persons who died far away. The coincidence of the hallucination with death, or death-like sleep, in such cases, is an important fact which must not be overlooked—the physical body is not sufficient for an explanation.

Another important circumstance is the great difference in the impressionableness of living men, on account of which one believes to hear or see something which does not exist for another one.

The reason for relating those problematical facts will be found in the denial of the objection that there are no proofs of a continuation of life after death. I only wanted to show that there are such proofs; whether they are satisfying or not, each person has to decide for himself. The continuation of the force vivifying us needs no such proofs; but it is always good to have the testimony of many thousand years of human history in favor of our theory, and in contradiction to the assertion of the so-called "enlightened" unbelievers, that there is nothing in man which survives the death of the physical body. The conviction of immortality does not need historical proofs; but it does not need to fear them, as do the antagonists of this conviction; wherefore they get very nervous over the discussion of this subject.

We have disposed of the second part of our talk, which was to show the justification of the soul's continuation; the question is answered.

The reader may wonder how men, possessing great but one-sided knowledge and intelligence, could thus sin against the principles of sufficient reason; well, ambition very often leads men astray. One will always try to excel the prede-

cessor; this tendency leads, in politics, to absolutism, and in science, to absurd statements; even philosophers have committed the error to explain the riddle of the universe by metaphysical speculations. Because Kant correctly pointed out that our consciousness is only phenomenal, his followers went so far as to state that the whole world is only a chimera. Because Schopenhauer correctly found that the will to be is the cause of our existence, he asserts that the world itself is the will. Because Hartmann correctly found that the basis of man's nature lies in the unconscious, he made the same mistake and raised unconsciousness, a pure negation, to the principle of the world.

Kant is right in saying that the expression, "I do not know" is rarely heard in universities, where it should be expected first of all. But it is not the great men of science who deny the immortality of the soul, it is only the would-be great, the pigmies; and they are beaten by their own weapons, namely, with the fundamental law, preservation of force.

This safest foundation of natural science condemns the materialistic and pantheistic philosophy; for the only difference between both consists in that the first destroys the whole activity of the life force, and the second, its most important part. The subject, or soul, or ego, living in us is a force which, uncognisable to our senses, enters our body, operates in it, and disappears again, like so many other things in the world; but it can as little be destroyed as any other force. There is no beginning and no end for nature's forces, but only their transmutation; life is a force which can be converted, but never destroyed?

Since we now may be appeased with regard to the existence and continuation of the soul, we will consider the most important and most interesting part of the problem, namely, the question of our return into this terrestrial life, known to us all.

Does the Soul Return Into Earth-Life?

The answer to this question is the more important since the greater part of the European people believes in an individual continuation, but not in a return to this life; they hope

for an eternal felicity; they fear eternal damnation, but they do not believe in continued work and development. Satisfying proof for this very old belief cannot be gathered from the sayings of Buddha, nor from remembrances of Pythagoras, which might be delusive, nor from revelations of older or newer date. The great deviation among the revelations suffices alone to reject such a source.

A sufficient proof for reincarnation can only be advanced if it is possible to show how untenable the contrary views are; this is not difficult, because they are in contradiction to experience and to the known laws of nature, and they do not correspond to the demands of reason.

Those who acknowledge the existence of the soul and its continuation either have to deny or to affirm the return, the re-entrance of the soul into the human form of appearance; in the first case, they are obliged either to admit or deny the pre-existence of the soul. Consequently, we have only three possible cases before us:

- (1) Reincarnation is admitted.
- (2) It is denied, but the pre-existence of the soul is confirmed.
- (3) Reincarnation and pre-existence are both denied.

One of these views must be correct. We will begin with the last one.

He who denies pre-existence and reincarnation can only believe that every soul is newly created with every act of fructification, a hypothesis which is neither proven, nor conceivable, and which stands in diametrical contrast to experience and to the fundamental laws of nature. Considering the immensity of the universe and the enormous productivity of nature, such a fact as indicated by this hypothesis would utterly destroy the equilibrium of nature. Think only of the countless number of organic beings on all the planets who, since time immemorial, have been created and shall now live eternally. Where should then be the equivalence of forces?

But the hypothesis of creation at birth is wrecked on another cliff. Our mode of action is determined through the influences surrounding us and through the character innate in us. If the innate character is not the result of our former

lives, but is the creation of a personal or impersonal, a conscious or unconscious God, a Jehova, or Brahma, then neither our innate character, nor the external influences can be our own work, and responsibility for us would be out of the question; but this is contrary to our feelings, because we are sensible of our responsibility. We find in nature only an exchange but not an increase of forces and substances. The origin of the soul out of nothing and the intervention of deity in every act of procreation are such senseless suppositions, that almost all ancient people and philosophers have rejected them; only centuries after Christ could they have been introduced by the all-powerful church. There is no augmentation of forces and substances in nature; whatever has a beginning has also an end, and only that which always was can have a claim on eternity.

Those who admit the pre-existence of the soul, in some form or other, but who deny rebirth, must first explain why the causes and motives which favored once the entrance of the soul into a physical body, could not again be given. Why should not that which happened once, be possible to happen again? There may exist beings who never enter the biological process on earth; but there are several possible causes which make a repeated entrance into earth-life comprehensible. Incomprehensible is, on the contrary, one sole entrance into the biological process, because this one is so often prematurely and forcibly interrupted; not to speak of the great difference in the destinies of life.

Incarnation is only thinkable as being a means for evolution; now, is it likely that one life—especially for all men—can accomplish this purpose? One sole incarnation could do very little for evolution or for our understanding of the world.

It is entirely different with the other possibility: reincarnation or re-entrance into the biological process. If an opinion or a statement is not contradicted by experience; if it throws, on the contrary, such a light on all dominions of experience that the dark riddles of the origin and development of species on all the planets seem to be solved; that the clouds which hang over the purpose of our suffering, over religion, and the destiny of the world, are dispersed and per-

mit a glimpse into the clear sky of the coming understanding—such a conception of the world deserves to be recognized as the correct one. If of many keys one only opens the lock, then it is without doubt the right one. I shall furnish the proofs that reincarnation fulfills these conditions; but we know already that materialism, the history of creation, and the teaching that incarnation can happen only once, are all untenable; that, consequently, the possibility of re-entrance into life would have to be conceded, even if it could not be proven in any other way.

Natural science is right in saying that carbon-combination is one of the conditions for the origin of albuminous creatures, as we find them on this planet; in these carbon-combinations is an unknown force active, which we will designate with X, as mathematicians do, in order to avoid a possible error right in the beginning. Our formula may now be CX, which has no chemical significance and allows every one to imagine under X either the divine will to create, or a monad, or the Logos, or whatever he likes. The expression CX does not represent any preconceived opinion, because we are not enabled to determine the origin and quality of this X. We only know that carbon, represented through C, is a necessary ingredient of the germ cell, but an insufficient one; for this reason we say CX, which means unknown substances and forces, united with carbon. If we now presume that this CX does not die or dissolve when death comes, but retains its vital power, we commit no fault against experience, because the corpse does not disintegrate into atoms but in other combinations, as is proven by the sense of smell. Furthermore, it is not excluded that these combinations may form new combinations; consequently, it is not impossible that the same conditions may bring about repetition of the former activity of life. In this case the struggle for existence and adaptation would always bring about a more perfect organization, corresponding better to the given conditions, while the formation of the germ cells has only to do with the differentiation and refinement of the physiological germ material. Even the slowest progress would—under these conditions—bring about great and deciding results, if continued through long periods of time. It is regrettable

that the given time cannot be measured with certainty, for while geologists believe that our earth has been habitable for millions of years, physicists, on the contrary, fix this time only to thousands of years, on account of the measurable loss of heat of the sun. But this measurableness is doubtful, because we might be able to measure approximately the loss of heat of the sun, but not the gain of heat through such substances as aerolites. This all shows that our exact sciences are by no means as exact as their representatives imagine them to be.

But this is of interest to us only in so far as it proves that the shorter the given time, the safer must be the assumption that X in our CX cannot be identically the same in all the beginnings of organic life on our planet; but this is immaterial. Important it is to know that C (which is our formula for carbon, the necessary ingredient of the germ cell) can just as little be destroyed as X (the unknown force which permeates all things and gives them form and life). If, therefore, the organizing principle cannot be annihilated, it follows that the result of accommodation cannot be lost either; it is, so to speak, deposited on interest for the duration of many thousand years. It also is then not necessary to call up some new miracle of creation, or to place in a microscopical fungus intensions and faculties which transcend those of the most intelligent man.

Only thus is Darwinism possible; nay, more; the fact that continual repetition transforms conscious acts into unconscious, swift ones, gives new meaning to the proposition: "The history of the germ is a repetition of the history of the species." The reincarnation of the soul is, for that reason, to the statements of natural science, at least in its fundamental thoughts, a necessity, a *conditio sine qua non*! The truth in Darwinism—abused by the master's followers—speaks decidedly for a return of the soul, in principle. Natural philosophers themselves have set up the proposition relating to "the smallest measure of force"; why, then, should nature be so profuse with the material of adaptation? The thought that all our experiences and sufferings are deposited in the germ cell is so nonsensical that it can only be sur-

passed by the other thought, that "of the thousands of zoosperms each one inherits all our experiences." The parents furnish the material, because cell grows from cell; this material may be good or bad, and exert an influence on our temperament and desires, but the greater and nobler part of character cannot be transmitted.

The principle of the "conservation of force," which is less disputed than Darwinism, can be recognized in its full significance only by means of the philosophy defended here, because it furnishes the key to a teleological and ethical conception of the world.

We know that the crust of our earth has a diameter of about twelve miles and that in former times it had less; we also know that great convulsions have taken place on our earth, which caused telluric changes, but that new life developed always, and adapted itself to those alterations. We have no guarantee whatever that similar catastrophes may not take place again, for a crust of twelve miles thickness on a liquid ball having a diameter of seventeen hundred miles, is not very much. The devastations brought about by such cataclysms must indeed be terrible; continents disappear under the ocean, or rise from it; all that lives is destroyed and becomes fuel or archaeological guide-posts for future generations. If, with the death of the individual, the formula CX is annihilated, then, with such world catastrophes, not only the physiological material is lost, but also the adapting capital contained in CX; in the other case, it is saved, at least for our planet. There can be no doubt that the earth will some day become uninhabitable, even without such cataclysms; should, then, all the work, all the indescribable suffering of humanity, be lost—entirely lost? The principle of the "conservation of energy" should have validity for the crude laws of nature, and not for nature's noblest parts?

How was it possible for humanity to foresake a belief which is so rational, at least in its fundamental notion, and which was sanctioned by the Egyptian, Greek, and Indian sages, in order to exchange it for an unreasonable one?

(To be Continued.)



SOME PROBLEMS OF LIFE.

By William Soutar.

SO much discussion of various problems of life, social, ethical and religious, as is going on at the present time, shows public conscience is awaking to the desirability of finding solutions. There is a feeling that things are not as they should be, that something ought to be done, that many wrongs be righted, and justice reach all. Is there a foreshadowing of the ideal of universal brotherhood beginning to awaken in the hearts of men? There are many for whom it is a problem where their next meal is coming from; and many families who in the midst of grinding poverty get a bare existence on a father's meagre wages. There are women worn out by work for a mere pittance in sweat shops, and even little children compelled to labor in factories, robbed of their childhood and made old long before their time. When we learn of these conditions, we are filled with indignation to think that such things should be. But let us beware of dwelling too much on this phase of life, lest we become filled with bitterness, toward those whom we deem responsible for this state of affairs. Those physical conditions, terrible as they appear to be, are as nothing in comparison to the mental condition which such an attitude of mind produces in the individual.

It is well for us to take large views of life, to see things in their right proportions in regard to the whole and thus keep our minds in a state of equilibrium, so that we may be able to discriminate correctly. If we do this we shall see that good and evil, like shadow and sunshine, are beautifully intermingled. I believe the world is growing better, and

"the thoughts of men are broadened by the process of the suns." This eager running after every new sensation, the mad scramble for excitement, the general unrest throughout the world, is the result of a spiritual impulse sent out by the elders brothers of the race. The present phase will pass, and I think that a brighter light will illumine the hearts of men, and we shall take a step forward toward the realization of universal brotherhood.

Students of Theosophy know that the present condition of any individual, physically, mentally or spiritually, is the result of his own thoughts and actions in the past. However deplorable that condition may be, it is the best for the experience gained, for that particular lesson to be learned, and for which the present incarnation was intended. But it is our duty to help those with whom we come in contact who need our help, and so fulfil the law of life. Politicians and social reformers offer various remedies to relieve the existing conditions. Many believe that the great panacea is Socialism—a more equal distribution of wealth amongst those who produce it. I do not think that the adoption of any of these systems would result in bringing about the millennium. Real reform must be from within, outwards, and is an individual work. Ideal outward conditions would not necessarily bring about an ideal moral state in the community; it might have an opposite effect.

These things, after all, are but the breakers which break upon the outer shores of our life. The real life of man lies deeper. He really lives in another world, a world of his own, while acting and experiencing in the physical world.

Each one has his or her own problems to work out. The solution of them must be found within, for outward circumstances are but the expression of the inner life, our thoughts coming into visibility, for "As a man thinketh in his heart so is he."

To see some of the unrest, dissatisfaction and unhappiness there is in the world, we have only to look into the faces of the men and women we meet. Few of them show happiness and contentment; most of them look worried, careworn, anxious, disappointed. "Man's unhappiness," says

Carlyle, "comes in his greatness." In his essence man is divine, and nothing short of divinity can satisfy him. But the most miserable of men is the one who knows his duty and refuses to perform it; he who has seen the light, but does not follow its leading; he who has heard the still small voice speaking within, but has turned a deaf ear to its admonitions. He is indeed to be pitied. He may plunge into dissipation and excesses in his endeavor to drown the voice of the monitor within, but while others seem to find pleasure in such things, for him there is none, it is loathsome to him; and in the midst of revelry, something within him seems to say, "Come out from among them; these things are not for you." Some great calamity coming into the life of such an individual may be the means of bringing about his salvation, for that often happens when outward things which have been trusted are swept away, and darkness and despair come upon him.

Most of us are naturally lazy; we like not to do things that require great effort; we put off doing some things we know we ought to do; but we cannot evade them. How much happier we would be if we regarded duties as our opportunity, and made use of them at once cheerfully and gladly. I believe that as we advance in the Theosophic life, our problems become less objective, and more subjective; we realize more and more, that the outer is but a reflection of the inner life. Desire impels us to action, but the action of desire must be controlled and directed through thought.

We condemn the selfishness and injustice that rule in the business and social worlds: but if we look into our own hearts we shall find that we are contributing our share, and are helping to augment the sum total of the iniquities which we deplore in the world without. Now if we endeavor to overcome those faults in ourselves, we are doing more to bring about better conditions generally, than all our talkings and denunciations could effect. We must learn to be true to ourselves. Shakespeare had the Theosophic idea when he said, "To thine own self be true; It needs must follow as the night the day, Thou canst not then be false to any man."



THE SWASTIKA IN RELATION TO PLATO'S ATLANTIS AND THE PYRAMID OF XOCHICALCO.

By M. A. Blackwell.

PART XI.

CREATION SYMBOLS GAVE US WRITING.

NATIONS of antiquity claimed that their gods of creation gave to them their systems of writing. This statement has been considered an absurd superstition. But there seems to be some truth in it, after all. A comparison of ancient signs and symbols with some of their meanings, upholds this statement. Comparative study confirms the fact that **creation symbols were the foundation for early systems of writing.** These symbols have had esoteric and exoteric meanings. It will be seen that symbols of God, as the Giver, of life can well be called "creation symbols." They appear to be masculine and feminine, and, if the evidence is correct, form part of a system that was connected in pre-historic times with planetary worship and numbers.

One writer tells us "that the analysis of words often yield the history of their origin and of the changes both in spelling and meaning, which follow their passage from older forms, and likewise reveal the reasons which governed the choice of them; so the letters of which they are made up, bear witness to similar laws of development."¹

The tree, which was a symbol of God, has furnished words relating to writing and books. It is said that our word book is probably from the Anglo-Saxon *bóc*, a beech. The bark of this tree furnished material on which characters

¹ Edward Clodd, *The Story of the Alphabet*, p. 11.

were inscribed. The word library is from Latin "liber," the inner bark or rind of a tree used for paper. The word paper has preserved the history of the manufacture of writing material, from the Egyptian papyrus reed, the classic name of which "biblos" has been applied to bible.² In a previous article it was shown that "the reed (Egyptian), aak, may have meant primarily Great A."³ The word code is from the Latin codex, a tree trunk. The word letter is from the French lettre, which is descended from the Latin, lino, litum, to daub or besmear. An early method of writing being the graving of characters on tablets smeared with wax. The word tablet is the diminutive of table, which is from Latin tabula, a board. The stylus with which the ancients wrote on the tablets "illustrates the passage of language from the concrete to the abstract, in its application to the way in which a writer expresses his ideas. We speak of his style, just as we say, he wields an able pen; this word being derived from the Latin penna, a feather. The phrase lapsus calami, a slip of the pen, preserves record of the use of the reed (Latin calamus), which also survives in quill, from Old English quylle, a reed."⁴

Who at first sight would connect the shepherd's crook, a Christian symbol, with any of the letters of our alphabet or believe that it was related to the ancient systems of writing? Some examples are given on the accompanying plates. The crozier or shepherds' crook, which dignitaries of the Christian church carry, was related both in form and symbolism to the curved atlatl or spear-thrower of the ancient Americans. On Plate 32, Figures A and B, show two Christian dignitaries holding the crozier. These paintings were made by native American artists at the time, and shortly after the Spanish Conquest. The artists have drawn the crosiers exactly like the curved or "bent over" ceremonial atlatl associated with their own priests or gods. Various modern authorities have stated that there were no records

² Edward Clodd, *The Story of the Alphabet*, pp. 10, 11.

³ *The Word*, December, 1914, p. 174.

⁴ Edward Clodd, *The Story of the Alphabet*, pp. 10, 11.

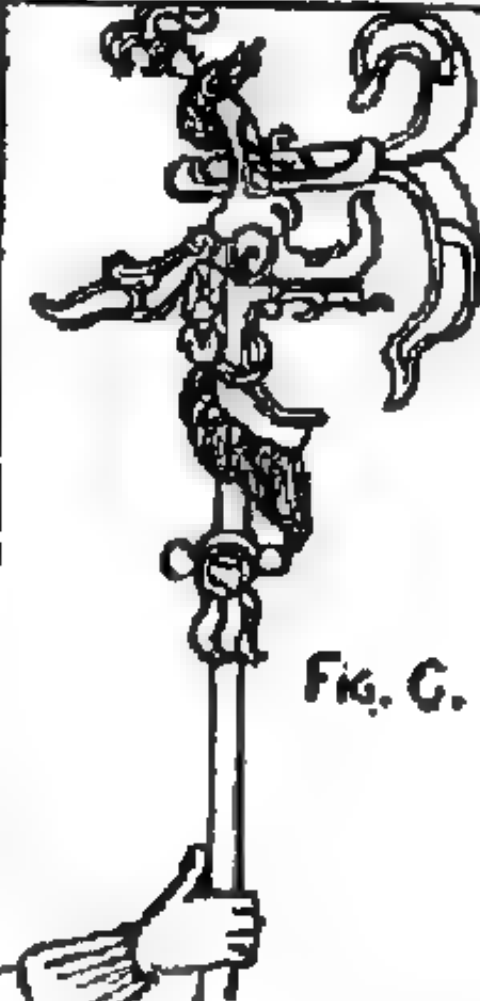
PLATE 32.



TELEMANO REMENDO COOK, JR.



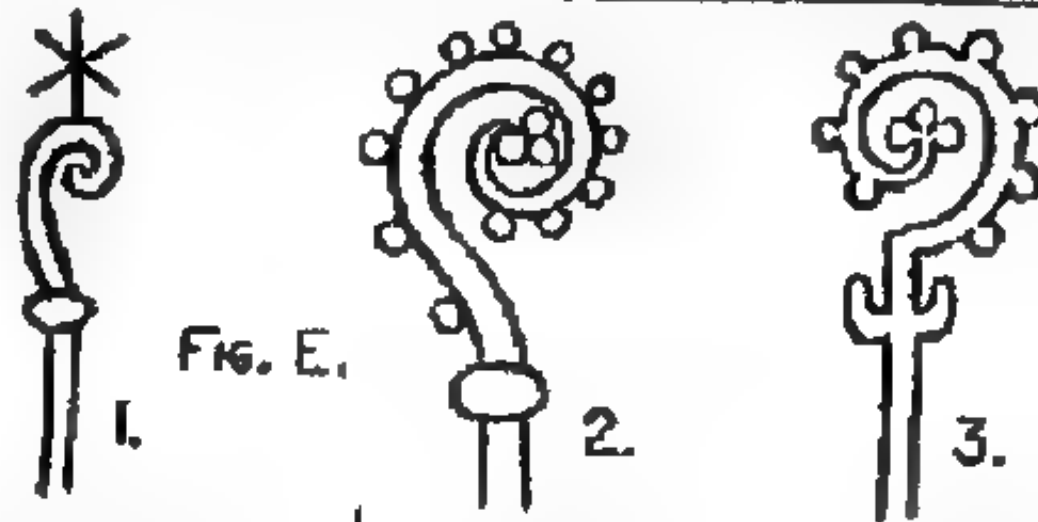
ARCHBISHOP MONTUFAR.
MR. HISTORY OF MEXICO 15



SERPENT STAFF FROM
PALENQUE "ART & ARCHAEOLOGY"
VOL. I JULY 1944

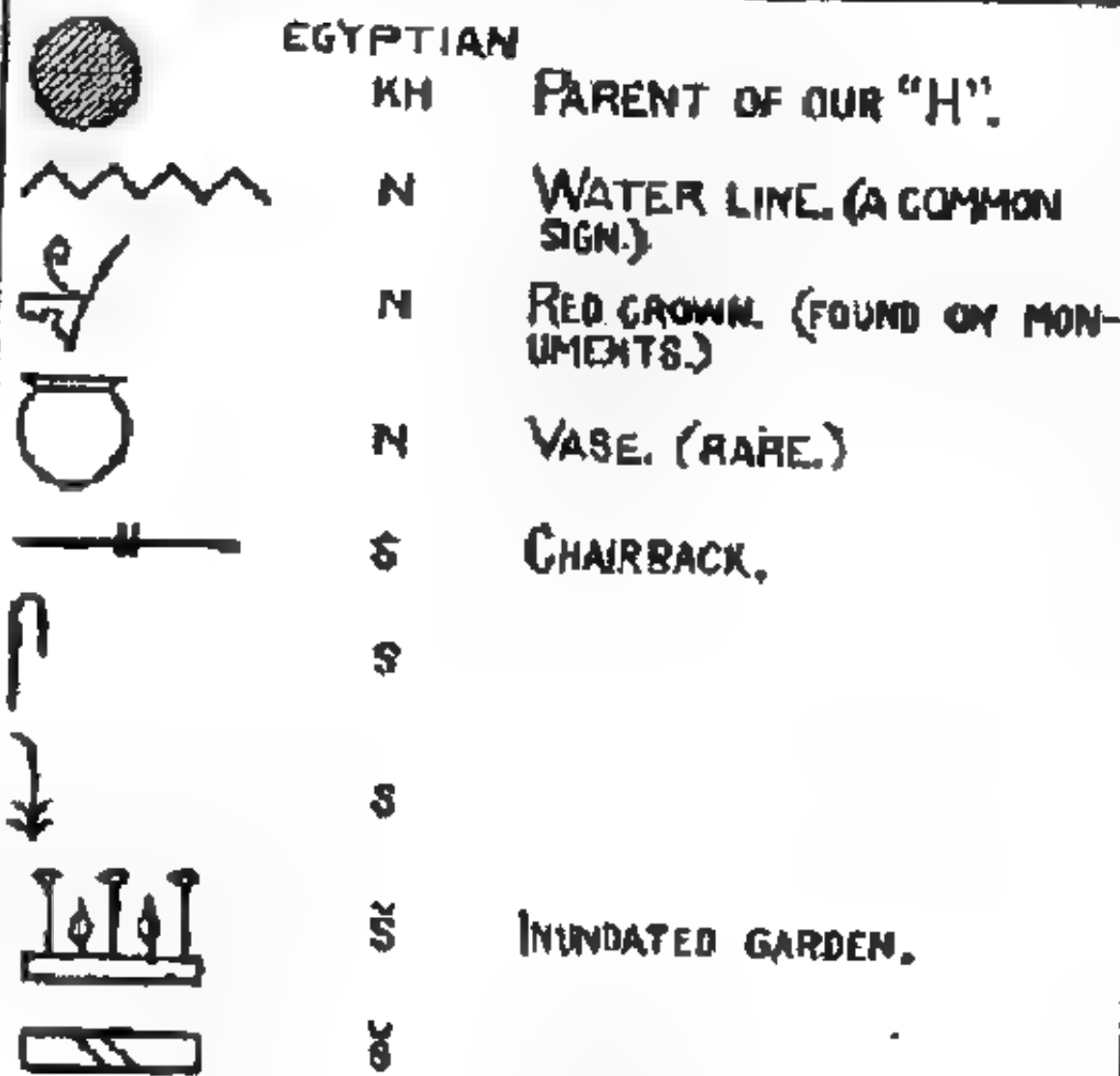


THEORETICAL EVOLUTION OF THE PASTORAL
CROOK FROM THE KNOBBED STICK.



PASTORAL STAFF
WITH "CROSS OF
LIGHT" BAY

PASTORAL STAFFS SHOW-
ING THE TREFOIL OF DEITY.
LOST LANGUAGE OF SYMBOLISM, P. 98.



KH PARENT OF OUR "H".

N WATER LINE. (A COMMON SIGN.)

N RED CROWN. (FOUND ON MONUMENTS.)

N VASE. (RAPE.)

5 CHAIRBACK.

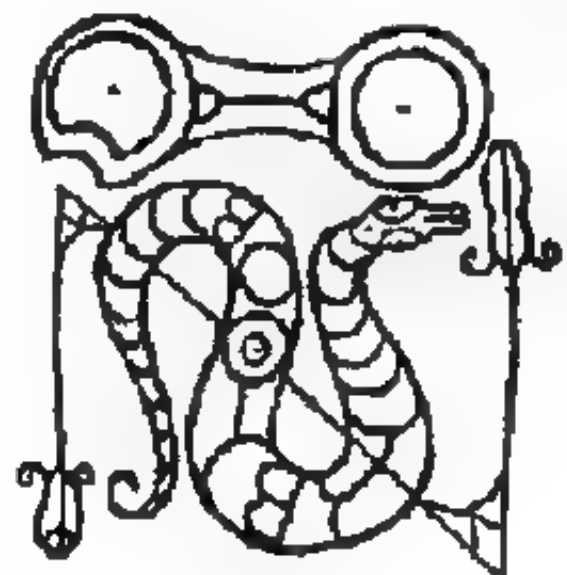
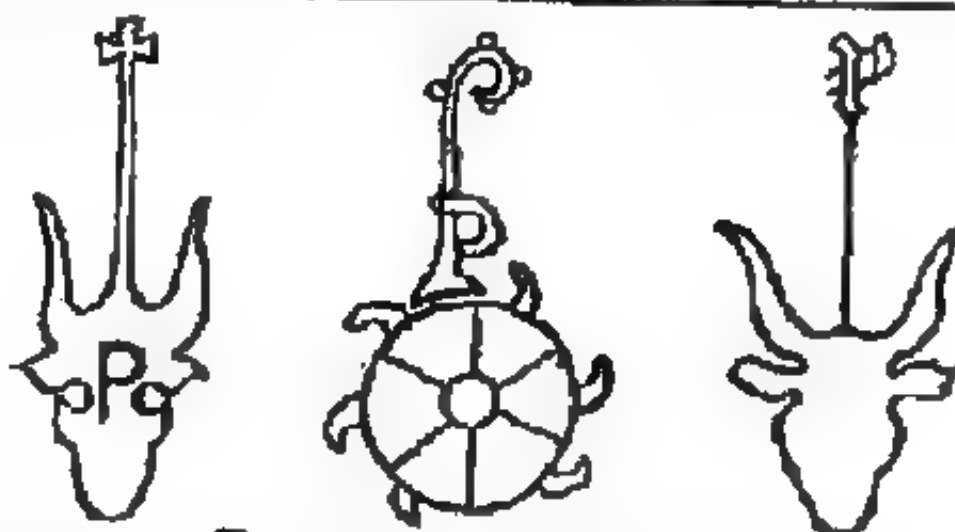
3

3

5 INUNDATED GARDEN.

202

ISAAC TAYLOR, THE ALPHABET, VOL. I.



Like other letters of our alphabet, the letter H had numerous variants. Compare Plates 6, 11, 15, 25, in former issues of THE WORD.

relating to the ancient Mexican atlatl or spear-thrower. Some even doubted its existence at the time of the Conquest. This is an error on their part, as there are many scattered notices in the old Spanish Chronicles relating to it. It is also pictured in many forms in the ancient American Codices. This data has been collected by Mrs. Nuttall and presented in her monograph on the atlatl, in the Peabody Museum Papers. An account of a military drill by some Mexican warriors speaks of the use of "sticks hardened by fire, called tlazontectli, and spears called minacahalli." The spears had three points and were thrown by means of a stick nine inches long, called atlatl. Before a battle the chief used to order out his men to practise throwing these spears at flying ducks, preparatory to using them in battle against the enemy.⁵

The Aztec word atlatl, is intimately connected with the verb tlaca, to aim, to throw, or cast, the frequentative of which is tlatlaca. From this verb a whole series of words is formed, relating to the act of throwing, the object thrown, and the thrower. Connected with this are also the verbs meaning, to throw a dart with an atlatl. Considering that the original use of this instrument was in aquatic chase by the atlatl or fishermen whose name is a synthesis of atl water, and tlatcatl, men, the suggestion is made that "the word atlatl may have primarily been a synthesis formed with the verbal noun tlatlacan-thrower, and atl, water. This would give the word atlatlacani, meaning water-thrower, not an unfit name for the harpoon-thrower of the water-men."⁶

The Spanish soldiers dreaded the two barbed spear which was thrown by the atlatl; it was a deadly weapon and could pierce any armor. After the Conquest the atlatl ceased to be used and the bow and arrow took its place. These atlatl were the insignia of priestly rank and chieftainship, and were portrayed in the hands of gods. In the hand of a god it was the "swift thrower of a fatal dart." When associated with gods, words and names are attached to the

⁵ Zelia Nuttall, *The Atlatl or Spear-thrower*, Peabody Museum, Archaeological and Ethnological Papers, 1888-1901.

atlatl having esoteric meanings. It is also associated with the serpent and lightning. The serpent meant "divine generator," and the spear which was thrown from the serpent atlatl meant the lightning or "vital spark" (see previous article in *The Word*).

The curved form is also called the "lightning atlatl." This curved form resembles the shepherds' crook. The little circles projecting from it are supposed to be precious stones. But they may have symbolized the seeds of life.

The shepherd's crook was a pagan symbol, which passed into the Christian church. The Romans obtained it from the augurs of Etruria, who used it when they mapped out the sky, prior to watching the flight of birds.⁷ In ancient Mexico and Peru as in Rome, there were colleges of augurs who practised divination by watching the movements and songs of birds.⁸ The supposed development of the shepherd's crook from the knobbed stick is shown on Plate 32. According to one authority, the archaic form of the letter P was a shepherd's crook, and in the mystic emblems P seemingly stands for Pa, the Father, the Shepherd and Bishop of all souls. Another authority states that Pa meant, not to "beget," but to protect and to nourish, and is the root of the Greek and Latin pater, Italian, padre, and of parens, a parent. The Persian for father is pidar, Sanscrit, pitar, the Maori, pata. It seems that at one time in all languages, pa or pi meant the parent, the Protector and the Feeder. St. Nicholas is said to have been born at Patara (Father Christmas). In Italy the Festival of St. Nicholas is called Zopata, namely, the Fire Father.⁹

The pastoral staffs shown on Plate 32, Figure D, are symbols of the Good Shepherd, and the Bishop of All Soul's. On one is shown the cross of light and the other two show the trefoil of Deity. The heavenly shepherd or Feeder, Giver of Divine Nectar, is an idea common to most primitive beliefs. "In the Hermetic literature of Egypt (B. C. 300 ?) God is referred to as the Shepherd and King who leads with

⁷ T. Inman, *Ancient Pagan and Modern Christian symbolism*.

⁸ Donnelly, *Atlantis*, p. 148.

⁹ H. Bayley, *The Lost Language of Symbolism*, p. 306.

law and justice, and deposes his Logos (the word made flesh), his first born Son, to take charge of the Sacred Flock."¹⁰

The Good Shepherd staff or emblem was widely employed among Jews and Pagans. In the Christian church the name crosier was given to the cross-headed staff to distinguish it from the curved pastoral staff. The Greek church has one form of staff with a Tau head, and the horizontal bar curves upwards at the ends. These various forms show that they have all been adopted from the ancient forms having the significance of "creation symbols." The curved atlatl or spear-thrower of the ancient Americans parallels the symbology of the pastoral staff of the old world. In both hemispheres in all ages the staff was a symbol of rank and power. Two of these Mexican spear-throwers were sent as gifts to Charles V. by Cortes. One is described as "a thrower of gold, in the shape of a bishop's crozier." The weight of one was given as 368 ounces of gold. These spear-throwers were sometimes set with precious stones, red, blue or other colors, and some had white stars inlaid. The names for the curved atlatl are descriptive of its form and indicate its esoteric meaning. One authority tells us that the god of the chase, Mixcoatl, has the atlatl and carries along 2 spears, a shield, and a provision bag. In the Ms, the name is given Mixcoatl Xonoquitl. Father Sahagun records the name "heca xonecuilli." The word xonecuilli or xonoquitl is a synthesis of the verbs xotla, to cut, to carve, to hew, and xolochoa, to bend or fold something, and necuiloa, to twist or bend something. Therefore the names for the atlatl mean that which is curved, twisted or bent. This same name was given to loaves or cakes, which were made during the feast of the god Macuilxochitl.¹¹ These cakes or bread were called xonecuilli and were made in the form of Sahagun says that "these were in the form of a stroke of falling lightning." The association of this S shaped bread with lightning and the curved atlatl gives a clue to the esoteric meaning of both, namely, that the atlatl and spear carried the vital spark cast by the



¹¹ Zelia Nuttall, *The Atlatl or Spear-thrower*, Peabody Museum Archaeological and Ethnological Papers, 1888-1901. See Atlatl on Plate 31, *The Word*, March, 1915 (also February), 1915, and May, 1914, p. 114.

deity, and the S shaped cake symbolized the engendered. This S sign has been referred to in a previous article in connection with the fire swastika. This S sign is given with several variants in the Troano Ms. and Brasseur de Bourbourg tells us that it was a symbol to which was attributed greatness, grandeur, excellency and royalty. It is one of the Maya symbols for the letter N. This form is not like our N, but our letter N is descended from a similar serpent form of the letter that the ancients used, see Plate 33. A serpent also means engendered. It means the beginning of things and has this significance in connection with the atlatl. See on Plate 33 the serpent cast from the atlatl in the hand of the warrior. These figures are on the walls in the ruins of Chichen Itza. One authority tells us that this serpent placed over the sign ahau indicates the beginning of a Katun. This is a system of reckoning of the Mayas.¹²




The shepherd's crook is also a Maya and Egyptian symbol for the sound of our Z. On the plates accompanying this article are given a few alphabetic signs referred to, others will be given in later articles. The swastika and cross are esoterically connected with all these symbols. Many of these letter-signs form various shaped swastika. Take the name Gammadion, which was given to the swastika because it was supposed to be formed from four gamma (see Plates). The same can be said of the letter L, that four of these formed the swastika, the difference being that the position of the letter-form is reversed. Our letter L is descended from the Phoenecian and Hebrew signs called lamed, lamedh, oxgoad. The astronomical equivalent of the Hebrew L, lamed (Hindu lam), is given libra, oxgoad, doctrine.¹³ There are such confusing interrelations between the symbols that it is difficult to arrange them systematically. It sounds ridiculous to say that the ancient signs for the let-

¹² A. P. Maudslay, *Biologica-Centrali-Americana*, Archaic Maya Inscriptions, Vols. 1 to 4, p. 77.

¹³ A. R. Parsons, *New Light from the Great Pyramid*, p. 361 (Hawken, "Upa Sastra").

ters H, Z, S, N, and others, are related to the swastika, cross, serpent, and pyramid, but this may be seen by comparing Plates 11, 15, with those accompanying this article and plates that will be given with later studies. In a previous article it was shown that the swastika was related to the oxgoad sign, the rune for man and the battle axe.¹⁴ The ox and serpent are solar symbols, but have many other meanings, according to the plane on which they are to be read.

One of the oldest Akkadian line forms, dating from 3000 B. C. and earlier shows these  symbols.¹⁵ The evolution of a few of the Akkadian cuneiforms from the linear forms are reproduced on the Plates. It may be seen that the linear pictograph for "ox" is formed from a triangle. The triangle or pyramid is symbol of God or man; also the ancestor of our letter A. In the Greek, Alpha means the beginning, and in the Hebrew, Aleph means ox. The ox as an ancient symbol had an esoteric meaning because of the outline of its head. Bayley tells us that "our word ox, phonetically ok se, was evidently bestowed because from the dawn of human life the ox was regarded as a symbol of the Creator, the Solar savior, the Great Light. The Sanscrit for bull is ukshan, namely, ukishan, the Great Sunlight. The Greek for bull or ox, tauros, is radically tau or T, and means the brilliant and strong light."¹⁶ There are mystic symbols which combine the cross, oxhead, and pastoral staff (see Plates). The triangular spear in the hand of deity on the Pyramid of Xochicalco is shaped like the Akkadian pictograph. The symbology is the same for both. The spear was carrier of the vital spark. There is an apparent inconsistency here, but this disappears when we recall that the word ox is applied to the taurine family generally.¹⁷ They are mentioned in the oldest written records of the Hebrew and Hindu peoples. They figure on ancient Egyptian monuments. They were the favorite medium of exchange between nations. After the introduction of metal coinage into Greece, the above method of exchange was com-

¹⁴ The Word, August, 1914.

¹⁵ Edward Clodd, *The Story of the Alphabet*, p. 91.

¹⁶ H. Bayley, *The Lost Language of Symbolism*.

¹⁷⁻¹⁸ *Encyclopedia Britannica*, Vol. V, p. 244, Edition 1898.

PLATE 33.

Fig. F



WARRIOR ON THE WALL OF THE 'PALACE OF TIGERS' (JAGUARS), CHICHEN-ITZA.

Fig. G



THIS FIGURE IS IN THE ROW ABOVE FIG. F, NOTICE THE SMALL SERPENTS, ONE IS BITING THE WARRIOR'S HEEL.

MAYA-LETTERS ACCORDING TO LEPLON-GEON.

A	⊙	△	◇	□
H	⊗	⊠	⊡	⊣
N	⊥	⊢	⊤	⊥
TZ	X	(⊙)	(⊡)	⊠
Z	⊥	⊢	⊤	⊥

EGYPTIAN LETTERS ACCORDING TO CHAMPOLLION, BIRCH AND OTHERS.

⊙	△	⊡	⊣	⊥
⊗	⊠	⊡	⊣	⊥
⊥	⊢	⊤	⊥	⊥
X	(⊙)	⊠	⊡	⊣
⊥	⊢	⊤	⊥	⊥

ACCORDING TO DONNELLY.

MAYA.	ARCHAIC PHOENICIAN.	CARTHAGENIAN PHOENICIAN.	OLD GREEK.	OLD HEBREW.	LATER GREEK.	HERATIC EGYPTIAN.
A	⊗	⊗	⊗	⊗	⊗	⊗
Z	⊗	⊗	⊗	⊗	⊗	⊗
N	S	⊗	⊗	⊗	⊗	⊗

HEROGLYPHIC EGYPTIAN.

ACCORDING TO CLODD.

HEROGLYPHIC EGYPTIAN.	PHOENICIAN	OLD GREEK	HEBREW	LATER GREEK	HERATIC EGYPTIAN
A	⊗	⊗	⊗	⊗	⊗
H	⊗	⊗	⊗	⊗	⊗
N	⊗	⊗	⊗	⊗	⊗
⊗	⊗	⊗	⊗	⊗	⊗
⊗	⊗	⊗	⊗	⊗	⊗
⊗	⊗	⊗	⊗	⊗	⊗
⊗	⊗	⊗	⊗	⊗	⊗

⊗ = MER. ⊗ = MER. ⊗ = AB, MER. SEE PLATES 27, 25, 15 AND 11.

The religion and mystic symbols of the ancients are intimately connected with the signaries and alphabets which preceded our letters. The cross, swastika, and pyramid are parts of this system.

memorated by stamping the image of an ox on the new money.¹⁸ The Bull figured among the signs of the zodiac. The Egyptians worshipped it under the name of Apis. The soul of Osiris was supposed to inhabit the body of the sacred bull Apis, at whose death it transferred itself to its successor. The individual animal that was recognized to be Apis was selected by certain signs, a white square mark on the forehead. A mark in the form of an eagle on its back, and a lump under its tongue in the shape of a scarabaeus. When found the sacred animal was fed with milk for four months and placed in a building facing the East. To the Egyptians the sacred bull Apis was admittedly a faint shadow of the Creator. Undoubtedly the Bulls of Babylon had once the same significance. Bayley resolves Apis to Opis, the Eye of Light.¹⁹ The scarab is both a solar and creation symbol; its name kepher was a rebus.²⁰

The bull or ox is venerated by the Hindus, according to whose sacred legends it was the first animal created by the three divinities who were directed by the Supreme Deity to furnish the earth with animated beings. It played an important part in the Greek and Roman mythology. The Hindus were not allowed to shed the blood of the ox. The Egyptians could only do so in sacrificing to their gods. The sacred writings of the Hindus and Jews forbade them to muzzle the ox when treading out the corn. The Romans punished with exile anyone wantonly killing one, regarding it as a public crime to do so.²¹ The word ox is given as from the Anglo-Saxon oxa, ox, uksh, sprinkle. One authority gives the astronomical equivalent of the Hebrew letter A, aleph (Hindu alef), as "The Divine World—The Spirit of God."²²

Amongst persecuted sects it is evident that signs and symbols were a silent means of communication. There is a close relationship between the ancient symbols from which our letters are derived and the secret signs of the mystics which have descended to modern times. "The mystics were

¹⁸ H. Bayley, *The Lost Language of Symbolism*.

¹⁹ *The Word*, June, 1914, p. 181.

²¹ *Encyclopaedia Britannica*, Vol. V, p. 244, see Cattle.

²² Funk and Wagnall's *Standard Dictionary*, edition 1898. A. R. Parsons, *New Light from the Great Pyramid*, pp. 360, 361.

PLATE 34

EVOLUTION OF AKKADIAN CUNEIFORMS.				
	EARLIEST KNOWN LINE FORMS, 3000 B.C. AND EARLIER.		ABOUT 2500 TO 1500 B.C.	1000 B.C. AND LATER.
"BIRD."				
"SHEEP."				
"OX."				
"GOD, HEAVEN."				

HEBREW.		GREEK.	
NAME.	MEANING.	NAME.	
ALEPH	OX	ALPHA	
BETH	HOUSE	BETA	
GIMMEL	CAMEL	GAMMA	
DALETH	DOOR	DELTA	

E. CLOUD, THE STORY OF THE ALPHABET, PAGES 91 AND 123

PYTHAGORAS SAID THAT ALL THINGS WERE CONTAINED WITHIN TEN.

SOME SYMBOLS OF DEITY AND OF CREATION.

MEDIEVAL
PAPER
WATER
MARK.
BAYLEY'S
THE LOST
LANGUAGE
SYMBOLISM.

Other phases of these symbols in relation to alphabetic signs will be given in future articles.

links in a long chain of spiritual tradition; they were the units of a procession which it was believed started from the Golden Age and from the land of Heaven. The tongues of mysticism have most generally been the poets who have claimed that²⁸

From the Word, the Word is kindled,
From a spark the world is lit;
So by golden links extended,
Verse by Verse the Song is knit."

²⁸—H. Bayley, *The Lost Language of Symbolism*, Vol. I, p. 91. C. J. Billson, *The Popular Poetry of the Finns*, p. 7.

(To be continued.)



THE RITUAL OF HIGH MAGIC

By Eliphas Levi.

Translated from the French by Major-General Abner Doubleday. Annotated
by Alexander Wilder, M.D.

CHAPTER VII.

The Septenary of the Talisman.

Continued from Vol. XIX, page 320.

We can also employ precious stones for amulets and talismans, but all objects of this kind, whether in metal or jewelry, should be carefully enveloped in silk bags of the color analogous to the spirit of the planet, perfumed with the perfumes of the corresponding day, and kept from all eyes and all impure contacts. Thus the pentacles and the talismans of the Sun should not be seen nor touched by deformed or mutilated persons or by immoral women. Those of the Moon are profaned by the looks and hands of debauched men, or menstruating women. Those of Mercury lose their virtue if they are seen or touched by salaried priests. Those of Mars should be hidden from poltroons; those of Venus from depraved men and from those who have made a vow of celibacy; of Jupiter from the impious; and those of Saturn from virgins and children—not that the looks and contact of the latter can be impure, but because the talisman might bear misfortune to them, and thus lose all its force.

The Cross of Honor and other decorations of the kind are veritable talismans which increase courage or personal merit. The solemn distributions which are made of them are consecrations. Public opinion can give them a prodigious power. Many have not sufficiently remarked the reciprocal influence of signs upon ideas, and of ideas upon signs. It is not the less true of the matter, that the revolutionary work of modern times, for example, has been symbolically summed up entirely by the Napoleonic substitution of the Star of Honor, for the Cross of Saint Louis. It is the Pentagram substituted for the Labarum. It is the rehabilitation of the

symbol of light: the Masonic resurrection of Adonhiram¹². It is said that Napoleon believed in his star, and if he could have been made to say what he understood by this star, it would have been found to be his genius. He should, therefore, have adopted for his sign that of the pentagram this symbol of human sovereignty through an intelligent initiation. The great soldier of the Revolution knew little, but he divined almost everything. He was, therefore, the greatest instinctive and practical magician of modern times. The world is still full of his miracles, and the country people will not believe that he is really dead.

The blessed articles and indulgenced objects touched by holy images or by venerable persons, chaplets from Palestine, the Agnus-Dei made of the wax of the paschal taper, and the annual remains of the holy Chrism, scapularies, medals, are actual talismans. One of these medals has become popular in our day, and even those who have no religion place it around the neck of their children. Hence the figures on it are also so perfectly kabalistic that this medal is really a pentacle, double and marvelous. On one side we see the great initiatress—the Celestial Mother of the Sohar, the Isis of Egypt, the Venus Urania of the Platonists, the Mary of Christianity—standing upon the world and placing one foot on the head of the magic serpent. She extends her two hands to form a triangle, of which the woman's head is the apex. Her hands are open, and they throw out rays, which makes of them a double pentagram the rays of which are all directed toward the earth, evidently representing the enfranchisement of intelligence through labor. On the other side, we see the double tau of the hierophants, the lingam with the double kteis, or with the triple phallus supported

¹²Adon-Hiram, better known popularly as Hiram Abiff, or Hiram the Grand Master. In the "Book of Kings," it is said that Adonhiram was over the levy or conscription of men employed by Solomon to cut timber in Mount Lebanon for the Temple. Elsewhere the name Hiram, or Hiram alone, is used. He is called Abiff or "his father" (Chronicles: ii, iv). "I have sent a skilful man, endued with intelligence, Hiram Abiff, the son of a woman of the daughters of Dan, even Abiv a man of Tyre." A French masonic legend represents him as having become the father of a son by the Queen of Sheba on the occasion of her visit to Jerusalem. Women seem to have gone on embassies in ancient times, to add personal charms to diplomatic ingenuity.

with interlacing and double insertion by the kabalistic and Masonic M. representing the square between the two columns—Jackin and Boaz. Above on the same level, are placed two loving and suffering hearts, and around the whole are twelve pentagrams. Every one will tell you that the wearers of this medal do not attach this signification to it. But for that very reason it is more perfectly magic, having a double sense, and consequently a double virtue. The ecstatic, through whose revelation this talisman was engraved had already seen it existing and perfect in the astral light, which demonstrates once more the intimate connection of ideas and signs, and gives a new sanction to the symbolism of universal magic.

The more importance and solemnity that we bestow upon the making and consecration of talismans and pentacles, the more virtue they acquire. As can be understood, by the evidence of the principles which we have set forth. This consecration should be made on the special days which we have mentioned, and with the apparatus of which we have given the details. We consecrate them by the four exorcised elements, after having conjured the spirit of darkness by the conjuration of the Four. Then we take the pentacle in our hand, and, while casting some drops of magic water upon it—repeat:

*In nomine Eloim et per spiritum aquarum viventium, sis mihi in signum lucis et sacramentum voluntatis*¹³.

In presenting it to the smoke of perfumes we say:

*Per serpentem æneum sub quo cadunt serpentes ignei, sis mihi (etc.)*¹⁴.

While blowing seven times on the pentacle or on the talisman we say:

*Per firmamentum et spiritum vocis, sis mihi (etc.)*¹⁵.

Finally while playing upon it triangularly some grains of purified earth or salt we must say:

¹³In the name of the Aleim and by the spirit of the living waters, be to me for a symbol of light and a sacrament of will.

¹⁴By the Serpent of Brass, under which all the fiery serpents fall, be thou to me, etc.

¹⁵By the firmament and spirit of the Voice, be to me, etc.

In sale terrae et per virtuten vitae æternæ, sis mihi (etc.)¹⁶.

Then we make the conjuration of the seven in the following manner:

We cast alternately into the sacred fire a pastille of seven perfumes, and say:

"In the name of Michael, let Jehova command thee, and remove thee hence Havajoth"¹⁷.

"In the name of Gabriel let Adonai command thee, and remove thee hence, Belial"!

"In the name of Raphael disappear before Elchim Sachabiel"! (God of Sensual Pleasure.)

"By Samael Zebaoth, and in the name of Eloim, Gibor, anoint thee Adramelec"! (King of Fire.)

By Zachariel and Sachiel-Melec, obey Elvah Samgabiell (God, lord of the left.)

In the divine and human name of Shaddai, and by the symbol of the pentagram, which I hold in my right hand; in the name of the angel Anael, by the power of Adam and Eve, who are (Jot—Hava), retire Lilith; leave us in peace, Naamah!

"By the holy Eloim and the names of the genii Cashiel, Sehaltiel, Aphiel, and Zarahiel, at the command of Orifiel, turn away from us Moloch! We will not give thee our children to devour."

As to magic instruments the principal ones are: the wand, the sword, the lamp, the cup, the altar, and the tripod. In operations of high and divine magic we use the lamp, the wand and the cup; in works of black magic the wand is replaced by the sword, the lamp by the candle of Cardan. We shall explain this difference in the special articles on Black Magic.

Let us come to the description and consecration of instruments.

The magic wand must not be confounded with the simple divining rod, nor with the fork of the necromancers, nor the trident of Paracelsus. The true and absolute magic-

¹⁶In the salt of the earth and by the power of Eternal Life, be to me, etc.

¹⁷Evidently, Jehova or Jod-Hava reversed.



wand should be one single shoot, perfectly straight, of the almond tree or hazelnut bush, cut with one stroke of the magic pruning knife or gold sickle, before sunrise, and at the moment in which the tree is about to blossom. It must be perforated lengthwise without splitting or breaking it, and a long needle of magnetized iron introduced in it to occupy its entire length. Next we adapt to one of its extremities a polyhedral prism cut triangularly, and at the other end a similar figure in black resin. At the middle of the wand we will place two rings; one of red copper, the other of zinc. Next the wand will be gilded from the side of the resin, and silvered from the side of the prism up to the rings in the middle, and will be exclusively covered with silk as far as the extremities. On the copper ring these characters must be engraved, *יהושפט*, the holy Jerusalem, and upon the zinc ring, *מלך שלום*. King Solomon.¹⁸ The consecration of the wand should last seven days, beginning at the new moon, and it should be done by an initiated possessor of great arcana having himself a consecrated wand. It is the transmission of the magic priesthood, and this transmission has not ceased since the twilight origin of the superior science. The wand and other instruments, but especially the wand, should be carefully concealed; and under no pretext should the magiste allow the profane to see them, or to touch them; otherwise they would lose all their virtue.

The mode of transmission of the wand is one of the arcana of science, which it is never permitted to reveal.


The length of the magic wand should not exceed that of the operator's arm. The magician should only use it when he is alone, and he ought never to touch it without necessity. Several ancient magistes only made it the length of the forearm and concealed it under long sleeves, showing only in public a simple divining wand, or some allegorical sceptre made of ivory or ebony, according to the nature of the experiments. Cardinal Richelieu, who coveted all kinds of

¹⁸The name *Salomon* is formed from *salam*, peace, and is a familiar word of salutation in all Southern Asia and Northern Africa. Temples of Peace were erected in India, Kashmir, and other countries. It seems to be apparent that many of the traditions of King Solomon, and his Temple, are closely akin to the tales of these various Shrines of Peace.

power, sought all his life for the transmission of the wand, without being able to find it. His kabalist, Gaffarel, could only give him the sword and talismans. Perhaps this was the secret motive of his hatred against Urbain Grandier, who knew something of the weaknesses of the Cardinal. The secret and prolonged conversations of Laubardement with the unfortunate priest, even some hours before his last punishment, and the words of a friend and confidant of the latter when he was going to his death: "Monsieur, you are an able man; do not ruin yourself," afford a great deal to think about in regard to this matter.

The magic is the *Verendum*¹⁰ of the magus. He ought not even to speak of it in a clear and precise manner. No person should boast of possessing it, nor should any one transmit the knowledge of the rites of its consecration, except under the conditions of discretion and absolute secrecy.

The sword is less occult, and this is the way it must be made:

It must be of pure steel with a copper handle, made in the form of a cross with three pommels, as represented in the "Enchiridion" of Leo III, or having for a guard two crescents, as in our figure. Upon the central knot of the guard which must be engraved the sign of the macrocosm should be placed, and on the other that of the microcosm. It is necessary to engrave the Hebrew monogram of Michael, as it is seen in Agrippa, and upon one side of the blade these characters , and upon the other the monogram of the Lebarum of Constantine, followed by these words, *Vince in hoc: Deo duce, ferro comite.** (See for the authenticity and exactness of these figures the best ancient editions of the "Enchiridion.")

The consecration of the sword should be made on Sunday, during sunlight, under the invocation to Michael. The sword-blade should be put into a fire of laurel and cypress; the sacred fire wet with the blood of a mole or serpent, and the words that be said: *Sis mihi gladius Michaelis in virtute*

¹⁰The awful symbol.

*With this conquer, having God for leader and the sword for companion.

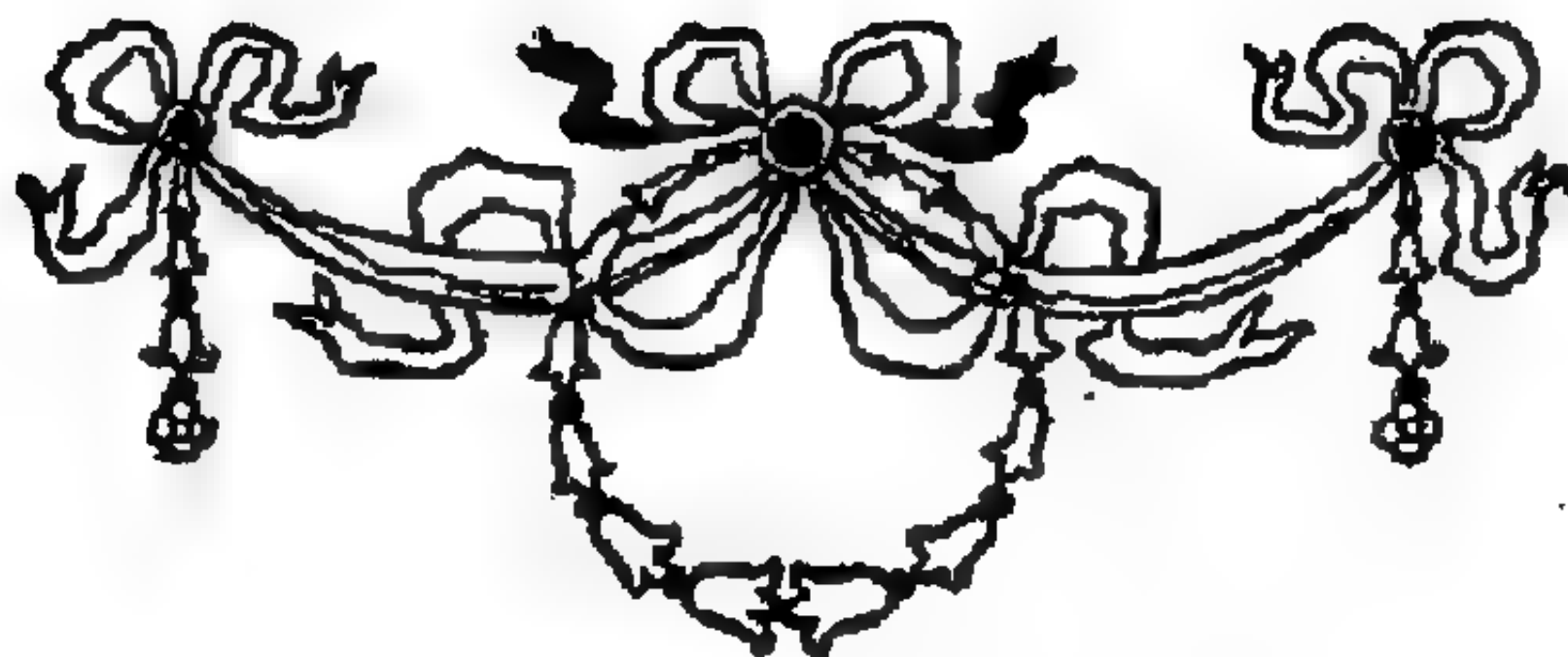
Eloim Sabaoth fugiant a te spiritus tenebrarum et reptilia terrae.† Next it shall be perfumed with the perfumes of the sun, and enclosed in silk with branches of vervain, which must be burned on the seventh day.

The magic lamp should be made of four metals, gold, silver, brass, and iron; the foot should be of iron; the knot of brass; the cup of silver; the triangle in the middle of gold. It should have two arms composed of three metals twisted together; in such a way, however, as to leave a triple passage for the oil. It is to have nine wicks, three in the middle and three on each arm; (see figure). Upon the foot shall be engraved the seal of Hermes, and above the double-headed Androgyne of Khunrath. The lower border of the foot will represent a serpent biting his tail.

Upon the cup or vessel holding the oil, there shall be engraved the signet of Solomon. Two globes are to be adapted to this lamp: One ornamented with transparent pictures representing the seven spirits, the other larger and double, fitted to contain in four compartments between two glasses of water tinted in diverse colors. The whole is to be enclosed in a wooden column turning upon itself and adjusted to allow to escape at will one of the rays of the lamp, that will be thrown upon the smoke of the altar, at the moment of the invocations. This lamp is of great help to aid the intuitive operations of slow imaginations, and to create forms of a frightful reality immediately before the magnetised individuals; which, being multiplied by the mirrors, will seem suddenly to enlarge and change the cabinet of the operator into an immense hall, full of visible souls. The intoxication of the perfumes, and the exalting influence of the invocations will soon transform this phantasmagoria into a real vision (reve) We will recognize the individuals whom we have known; the phantoms will speak. If then we close again the column of the lamp while doubling the fire of perfumes, something extraordinary and unexpected will be produced.

(To be continued.)

†Be to me the sword of Michael; by the power of Eloim Sabaoth (the god of hosts); let the spirits of darkness and the reptiles of the earth flee from thee.



MOMENTS WITH FRIENDS.

What is the relation between magnetism and gravitation, and how do they differ, if at all? And what is the relation between magnetism and animal magnetism, and how do they differ, if at all?

Positive science does not state what gravitation is, and admits it does not know. The facts, however, which are observed by scientists, and which are called gravitation, are, briefly stated, that there is a pull which every body has on every other body according to its mass, and that the strength of the pull is lessened with the increase of the distance between the bodies and is increased with their nearness. The sequence of facts, called gravitation, exhibits itself without respect to the arrangement of the particles in the bodies. All physical masses, therefore, are said to gravitate toward each other.

Magnetism is a mysterious force concerning the nature of which science has so far given little information, although some of the facts brought about by magnetic force are well known to scientists. Magnetism is the force which shows itself through magnets. A magnet is a body in which all or some particles are of like polarity, and where the axes between the poles in the particles are approximately parallel. The positive poles of the particles with approximately parallel axes point in one direction, the negative poles of these particles point in the opposite direction. A body is a magnet, according to the preponderance of the particles which have parallel or approximately parallel axes with like polarity. A magnet approaches

perfection as a magnet, in proportion to the number of its particles which have like polarity and parallel axes, as compared to the number of particles which have not parallel axes and are not of like polarity. Magnetism manifests through a body according to the proportion of particles in the mass of the body which are magnetic, that is, of like polarity and axes parallel. Magnetism is a force present everywhere in the world, but manifesting only through bodies with magnetic arrangement of their particles. This applies to inanimate objects.

The same force is raised to a higher power in animal bodies. Animal magnetism is the operation of a force through animal bodies, when the bodies are of a certain structural nature. The structure to be magnetic has to be such that the particles in the cells and the cells of the animal body are of a structure so that the universal magnetic force will flow through them. To that end the structure has to be similar to that in inanimate magnets. The axis of the animal body is the spine, and animal bodies are magnetic when the particles in the cells are adjusted in alignment to the corresponding portion of the spine, and to the marrow in the bones. The action from the poles of the body is by means of the nerves. The magnetic bath or field is the atmosphere around the body. Any animal bodies coming within the influence of this field, experience the effect of the universal magnetic power which flows through the magnetic animal body and is then called animal magnetism.

Animal magnetism is not personal magnetism, though it has a part in producing what is called personal magnetism. Animal magnetism is not hypnotism, though persons having animal magnetism may use it to produce hypnotic effects.

The *linga sharira*, or invisible form of the physical body, is a storage battery for life. One of the modes in which life operates is magnetism. If the *linga sharira* in a human body has its physical counterparts constructed as stated, that is, the particles in magnetic alignment, then it can hold and store life and can transmit the life under the aspect of what is called animal magnetism.

The answer to the question is that there is no direct relation between gravitation and animal magnetism as described. They differ in that, as far as gravitation, every mass pulls every other mass, and the force called gravitation is active at all times; but the force called animal magnetism does not act at all times, but is active in those instances only when there is an animal structure, the features of which are a like polarization of the particles and a true or approximate parallelism of axes.

How are cures effected by animal magnetism?

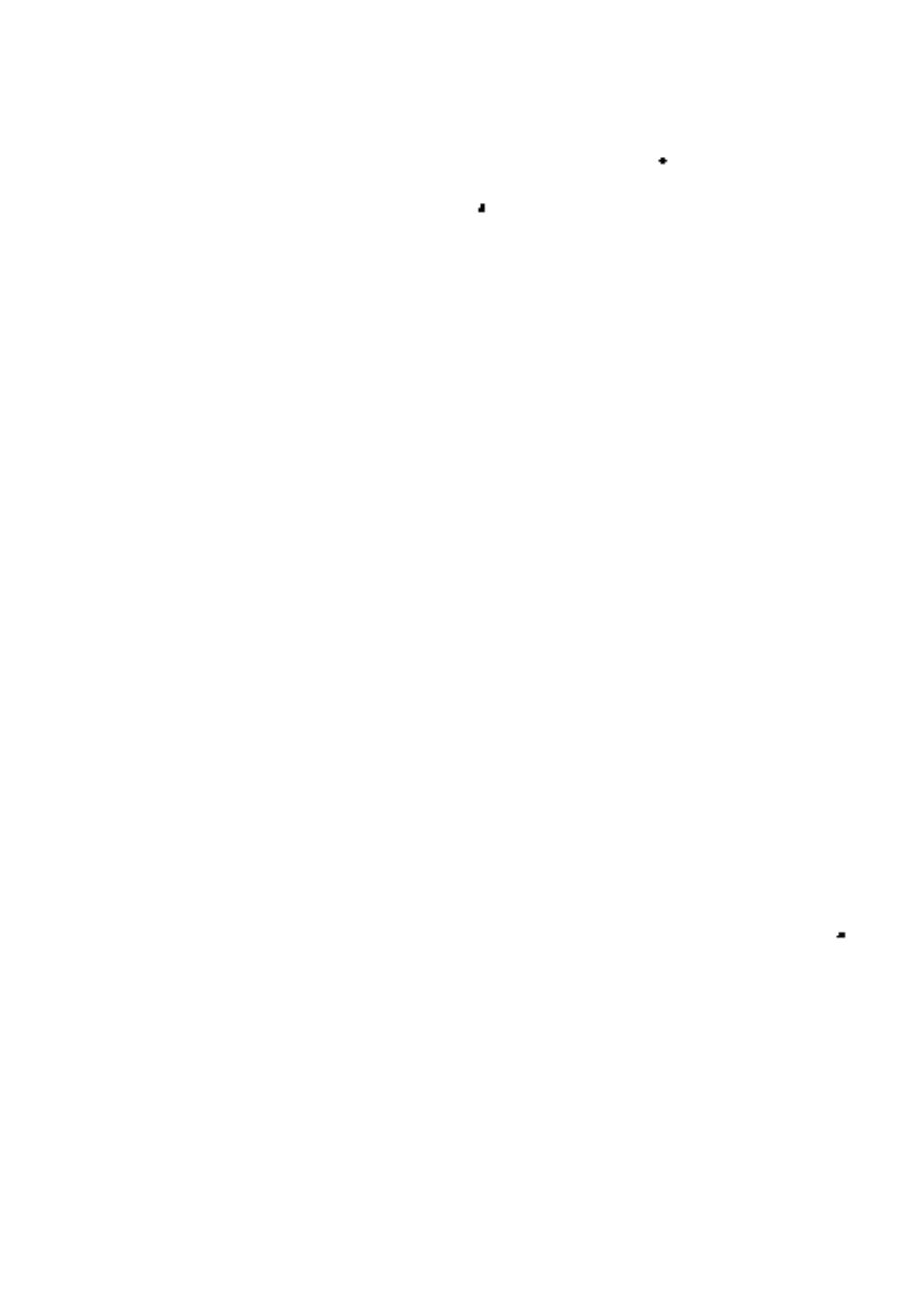
Animal magnetism is a universal force acting through a human body, in which the cells are polarized and arranged in a certain way, which polarization and arrangement induce the universal life into the body and permit the transfer of the life directly to another animal body.

A diseased physical body is one which lacks the proper arrangement of its particles, or is one in which there are obstructions to the life flow, or in which changes have taken place due to the absence of the usual breath and life circulation. One who has much animal magnetism, and one through whom animal magnetism is readily transmitted, may heal diseases in others. He may heal by his presence alone without bodily contact, or he may heal by contacting

bodily the one to be healed. When the healing is done by the presence of the healing one it is done by the enclosing of the sick in the atmosphere surrounding the healing one. The atmosphere is a magnetic bath, charged with the universal life acting as animal magnetism. Animal magnetism is a poor name for the great force of the universal life, but we use it here to remain within the familiar usage of the time. The bath acts on the atmosphere of the ailing person and tends to restore in it the circulation of the universal life force, by removing the obstructions, re-establishing the circulation, and by the rearrangement of the molecules in the cells, so that the life force may flow uninterruptedly and the organs in the body be allowed to perform their natural functions.

Healing through animal magnetism, when done by direct contact of the body of the healing one, is best done when the hands of the healing one, acting as the positive and the negative poles, are placed on the body or the part affected. The magnetism may emanate from any part of the body, such as the eyes, breasts, but the most natural means of applying it is by means of the hands. The important feature in effecting a cure is that the mind of the healer should not interfere with the transmission of the magnetism. Usually the mind does affect and interfere with the healing influence, because the healer often fancies that he must direct the flow of magnetism with his mind. In every case where the healer acts with his mind in connection with the magnetism, while he attempts to heal, he will do harm, because the mind does not effect the cure, though it may direct and color the magnetism. The mind interferes with and impedes the natural action of the magnetism. The magnetism will act naturally if not interfered with by the mind. Nature, and not the mind, effects the cure. Man's mind does not know nature, and does not know itself when in the body. If it knew itself in the body then the mind would not interfere with nature.

A FRIEND.





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GHOSTS THAT NEVER WERE MEN.

THE chief distinctions between humans and elementals are that the elementals have not mind, and that the elementals have no permanent physical bodies, and that the elementals have no multitudinous desires like humans. Elementals have such desire only as is of their own nature, of fire, air, water, or earth. A man desires everything he has never experienced and everything he has not learned to know the vanity of. The desire of the advanced elementals is above all to become immortal through contact with man; but these elementals, desiring immortality, will not bear company with nor make themselves known to a man until the man is strong enough and pure enough for these elementals to sort with him, because man cannot give to an elemental immortality through his consortion until he is strong enough and pure enough and has control of his nature. The chief desire of other elementals is to get sensation. They can and do get sensation through animals, but their keenest sensations are experienced through the bodies of humans and usually this takes place without knowledge on the part of men and women that elementals are getting the sensation.

The onward elementals—especially of the fire and the air—have a form, which, while human in shape, is superior in regularity and beauty. Their bodies, if seen in their own



state, and before they make themselves visible to man, would appear of the quality of a physical ghost of a living man (see "The Word," August, 1913), but not so coarse.

These ghosts, when appearing, may take on a dress in the fashion of any period. They may be described as perfectly formed human beings of either sex, devoid of the world-old vices, animated by the pure life of nature, having a tincture of child-like desire, but having no intelligence of their own, and responding to the Intelligence of the sphere of earth. Such an elemental would appear like a man or woman, without blemish or disease, fresher than a child in perfect health, and engaging in manner and speech. According to its advancement, it may respond so to the Intelligence of the sphere that that Intelligence may act through it, and then it would be able to enter into any conversation relative to its element and possible to a man.

It must not be supposed that all nature ghosts are so fine in appearance. Some are hideous. Some are friendly to men, others unfriendly. Some are aware of man and his doings, others are unaware of the presence of man though they take part in his doings. Some see the world through the eyes of man as he sees it, while others are incapable of so sensing the world. Some cannot see the world at all as it appears to man, and are able to see or sense only the particular part of the element in which they are. But every elemental seeks sensation.

The upper elementals are as to the highest of the lower elementals their rulers, and to some of them the objects of worship. The highest of the lower elementals are the rulers of the lower.

The term ruler means one who gives orders; there is no question of argument nor question of disobeying. The lower elementals obey readily, naturally, as though it were their own intention. Any being which has the authority to command will be obeyed by any elemental which is under the authority. The authority which every elemental of every sort obeys is the authority of the mind. Intelligence or mind is the great unknown power which, though they cannot see it, they yet reverence and obey.

The reason why such superior beings among the upper and lower elementals, angels and half-gods, seek to consort with man and reverence man even while they might despise him, is that through that individual form of a man they recognize the independent action of the great unknown Intelligence. They recognize that man can act with or against that Intelligence, while they cannot act against it. The great Intelligence of the sphere, they cannot see, they cannot comprehend. The upper elementals can distinguish a form—in the unmanifested side of the sphere—through which the Intelligence of the sphere acts, but none of the lower elementals can see that form. Man represents, therefore, to them, the Intelligence.

Many of the elementals do not understand how it is that man does not use the powers which are in his possession. They are not aware that man, though having in his possession these powers, is yet unconscious of his possessions. They ignore that man, if made aware of his possessions, would not be able to use them until he had learned how. They wonder that so great a being should avail himself so little of his power. They are amazed that a being of such vast resources should waste his substance and spend his time in unimportant, mean little affairs, which, without man's direction, even they would not be concerned in. The most onward of these lower elementals look forward to the time when man will perform for them that which they most desire, that is, the imparting to them of his immortal nature, and when they can in exchange render him service which he will be conscious of. He will be ready to enter into conscious association with them, as soon as he begins to know what and who he is, and as soon as he has the animal in him under control. This is so with the most advanced of the lower elementals.

In the meantime, other of the elementals, which are not progressed as far, swarm around and through man and urge him on to all manner of excesses and excitement, so that through him they may have sensation. These unprogressed of the elementals are not necessarily of a malignant

type. Whatever the troubles they may lead man into, their object is not to inflict upon him pain or sorrow. They cannot know pain or sorrow as man knows it. Pain has no meaning for them as it has for man. They enjoy pain as readily as pleasure, because it is to them sensation. They will sport in the pains of man as they do in his pleasure. Their delight is in the intensity of either pain or pleasure. If man would have repose, they stir him up, prod him, urge him on, until he believes that repose is dull, tedious, empty of results. So he does something, anything, to leave the fretful condition they have put him into by their prodding. After they have exhausted his sensibilities, that is, his ability to get keen sensations, they let him be for a while.

They are the chief movers at balls, banquets, social games, entertainments, national sports, adventures, and wherever there is animation and activity, especially of the young. When a man thinks he is enjoying himself he, the mind, man, is not enjoying himself at all, but the elementals in him are enjoying themselves, and he, dull thing, identifies himself with their enjoyment.

The exhilaration and animation in the lift, the hug, the hop, the glide, the swing, and twist to rythm in dancing; the high spirits in swimming, boating, sailing, flying; the impetuosity and uncertainty in the chase; the gold hunger of the prospector; the expectancy and eagerness at a home strike and the anger at a muff, of the watchers at the diamond; the thrill from speed of the car and friction of the wind in motoring; the stir from feeling the speed and the shock of the leap of the galloping horse; the exultation from the glide and friction of the ice-boat in the cutting wind; the joy of riding on the wooden horses which turn to the rythm of the hurdy-gurdy; the heart beat at the danger in scaling perilous heights; the shocks from jumping and from descending a chute; the agitation in shooting rapids or in going by a whirlpool; the excitement in tumults, in mobs, at bonfires, flower festivals, carnivals; the outburst in all noises, hurrahing, hand-clapping, blowing fishhorns, turning rattles, dragging cowbells; the excitement in card playing, and dice throwing, and gambling of every kind; a

certain mourning, grieving, and enthusiasm at camp-meetings, revivals, and performances of evangelists; the joyousness in the singing of blood soaked hymns; the hazings and initiation into secret societies at college; celebrations of Guy Fawke's Day, Bank Holiday, Independence Day; jollity and merry-making; kissing bouts, and sexual excitement; all are brought about by, and are a repast of sensation, which man furnishes to the fire, air, water, and earth elementals in him, under the delusion that it is he who enjoys.

It is not merely in the sport and enjoyment which is pleasurable to man that the elementals experience sensation and thereby enjoy themselves. The elementals are in other ways satisfied, and find the sensation they seek, when a human suffers pain from a gnawing disease, toothache, fractures, lesions, sores, boils, and when a person is being burnt in a conflagration, or feels the aches of torture. The elementals are in joy at a huge conflagration, as well in the lambent flames, as in the expectancy of the gaping throng watching for hours, as in the panting firemen rushing in to save, as in the unfortunates who burn to death.

The nerves in the body of man are like so many strings on an instrument, which the elementals play upon to bring out every phase of the emotions man is capable of producing for them. They furnish to man's artistic nature the pictures of the activities of nature, and they sound the depths of his emotions. All artists, be they poets, painters, architects, sculptors, or musicians, owe a great deal to elementals, because elementals present to the mind of the artist, through his senses, the manifold activities of nature, and weave themselves into his flights and fancies. The romancer, too, makes use of and is sought by elementals. They fire his enthusiasm and crowd into his thought, eager to play a part in the characters and scenes he presents.

Each organ in the body is presided over by an elemental in which are lesser elementals. The pelvic, abdominal, and thoracic cavities are the three regions in which different elementals play. Including and presiding over all of these is the human elemental. It is the general manager, the gen-

eral co-ordinating formative principle of the human body. This human elemental is to man what the elemental of the sphere of earth is to that sphere, as a whole. The mind in the human is to the human elemental what the Intelligence of the sphere of earth is to the elemental of that sphere. Under the impulse of the human elemental, each organ performs its separate functions in the general economy of the body; and, under that elemental, all of the involuntary actions, such as respiration, digestion, absorption, excretion, circulation, sleep, growth, and decay are carried on.

The human elemental is managed by nature, that is, the elemental of the sphere, the earth ghost. The human elemental is in touch with the elemental of the sphere by means of the breath. The human elemental is in touch with the body by means of the nerves. This human elemental has a fourfold nature of fire, air, water, and earth. The human elemental itself is, according to its class, a water elemental, and as to the three groups of lower elementals, it corresponds to that here named formal.

The calling and natural tendency and destiny of a man is determined by the make-up of his elementals. If the earth elementals predominate, he will be a miner, a farmer, a land man. His vocation may vary from one who digs in the bowels of the earth to a money lender and money-getter and money king. If the water elementals predominate, he will be a river man, a ferry man, or follow the sea or seek his pleasure in or on the water, or be a good cook. If the elementals of the air prevail, he will be a mountaineer, a climber, a runner, delight in motoring, flying. Such people are usually not subject to dizziness; they are sure-footed when moving at a distance from the ground. Those in whom the fire elementals control, are preferably stokers, smelters, firemen, and those who love to bask in the sun.

Where men are pronounced types of such vocations and pastimes, it signifies that the particular class of elementals is dominant. Where a man feels a natural inclination towards or is successful in more than one calling or sport, in realms controlled by different elementals, this is a sign that no single class predominates, but that two or more of the elements are well represented in his make-up.

If one feels that his home is on the water, no matter how poor the pay or how great and numerous the vicissitudes, and he has a distaste for land, then the earth elementals are almost absent. Such a man will not likely be successful on land, nor will he ever count his riches by money. Money will usually beget him trouble.

If a man has a dread of the water, that shows the water elementals play little or no part in his constitution; then the water elementals are liable to be inimical to him and he will meet with little success on the water.

Those in whose body the air elementals are few, are unable to climb, to cross trestles, ascend stairs without a railing, cannot steady themselves at a slight elevation from the ground, cannot look down over a precipice or from a great height without vertigo. They being seized by the fear of falling and so projecting the center of gravity beyond themselves, their bodies are likely to follow. Such as these should not attempt ballooning or aeronauting, as the shock from the experience might be fatal.

If there is a lack of the fire elementals in his body, the man will be afraid of fire, will dread exposure to the sun. He will not be successful where fire is concerned and is liable to suffer loss and to receive bodily injuries from fire. Sunburns and sunstroke and resulting fevers come to such people.

(To be continued.)





THE SCARAB OF DESTINY*

By Maris Herrington Billings.

CHAPTER II.

THE FAIRIES WEAVE A SPELL.

TOWARD evening Richard bade Maurice ride ahead. During the day they had passed beautiful abbeys and stately castles, but for the present Richard preferred a quiet hostelry. When arrayed in royal robes he was haughty and proud, of his dignity; without them he was entirely free from the latter, if not the former, and would laugh and joke with the humblest of his subjects, on terms of hearty good fellowship.

"Find a quaint old tavern, Maurice, a good dinner, and a bed for a night's repose; for I am well-nigh famished. Meanwhile I'll give my horse a rest."

Richard left the bridle path, and crossed an open space where a herd of cows were peacefully grazing. Coming to a small coppice through which a tiny brook was trickling over the mossy stones with a soft musical murmur, he gave his black mare a drink, tethered her to a tree, and sitting on a fallen log he fell to dreaming of the future, planning great things for the welfare of England. Then taking off his helmet he laid down to rest, and in a few moments was fast asleep.

How long he slept he knew not, but his waking seemed merged in a dream. He heard a clear soprano voice singing as blithely as a lark, and like an echo of his dream came the words, borne on the summer breeze.

*All rights reserved, including translation.

"Sleep, dear one, sleep. Let the picture unfold,
With musical whispers, that story so old.
Love's mystic power triumphant doth sway
My life and my soul, as I move on my way."

Was he dreaming? He seemed to be neither waking nor sleeping. He sat up, and tried to collect his senses, and still vibrating on the perfumed air, he could hear those liquid notes that seemed to strike a responsive chord in his heart.

"Methinks if I were dead, that angelic voice would awaken me," said he, as the words rang out:

"Thou art the star that guideth my barque
O'er life's tempestuous sea so dark."

Richard was wide awake now. The moon was filling the little coppice with a radiance as bright as day, and as he peeped through the trees he saw a dainty maid coming lightly over the meadow, singing as she came. She wore a pale blue gown, and on her head was a wreath of pink roses. Her hair was like spun gold, of a tint between gold and auburn, and hung in two long braids to her waist; and walking by her side was a huge yellow mastiff.

As the vision came nearer, Richard held his breath. Where had he seen that picture before? He knew that it would vanish if he moved. Nearer she came, until she reached the shadow of the trees. Then the dog growled. This frightened the maid. Glancing up she saw the horse and the mailclad figure, and away she ran, with the dog bounding after her. She was fleet of foot and before Richard could gain his senses, she had disappeared. Nothing daunted, he leaped to his feet, prepared to follow, but his spur caught in a twisted root, and the Majesty of England came a cropper over the fallen log. He pulled a wry face as he scrambled to his feet. "More haste, less speed," he said dryly, sitting down on the log.

"I knew it, I knew she could disappear. 'Tis useless to search further. But there is my fate. Yonder maid is the ideal of my dreams, and by the splendor of God, that maid will I have or none. And she sang my song. How came she to know that? Methinks she was Saxon. That song I composed myself," and he began to sing in French the first verses of the old Phoenician Love Song.

His rich tenor, ringing out on the evening air, soon brought Maurice to his side.

"Forsooth, my Lord, I began to think thou wert lost in the forest. I have sought thee for hours."

"By my soul, Maurice, I would that thou hadst been here. The strangest thing has happened. I fell asleep, and I was awakened by the sweetest voice that mortal ever heard, singing, Maurice, what thinkest thou?—mine own Love Song! my barcarole! How came it to England—and sung in Romance? The maiden came across yonder mead, the most ravishing beauty mine eyes have ever beheld. When she reached that rock, her dog growled, perdition take him, and she vanished."

Maurice listened with a grave face. "By Saint Dunstan, I should say the wood is enchanted, my Lord, by the Gentilles fees; for in England, 'tis said, they are always found in the woods, and witches and fairies dwell here."

"The turf is long and thick as velvet, and the bank of the stream is covered with wild thyme, so 'tis no wonder if the fairies love to dwell in this quiet glade, Maurice."

"Even now thou art standing on a fairie ring, Sire."

Richard looked down in alarm at his big foot, which was standing on a gossamer cobweb.

"Twere well, my Lord, we made haste to leave the place; for 'tis dangerous to stay near their haunts when the mid-night hour draws near."

The two men looked gravely at each other, and Richard laughed.

"Well, for my part I suppose I have fallen in love with the fairie queen," said he.

"Thou art bewitched, My Lord," said Maurice, gravely. "But perhaps thou wert only dreaming. Sometimes these sleeping visions seem so real that the waking mind can scarce believe but that what has been seen, has really happened."

"Nay, Maurice, my heart told me 'twas my soul mate I saw yonder; and from this vicinity I stir not until I find the maid with the bronze gold hair."

"Aye, thou art beginning to bewitch me too; for I seem to see her quite plainly. She wears a blue robe with pink flowers in her hair."

"Aye, thou art right. Methinks we had better go, before the place begins to cast a spell over us," said Richard vaulting to the saddle of the waiting mare, a feat few men could accomplish in armor. The two rode on until they come to a low timbered inn, where a good dinner had long since grown cold.

He made inquiries of the jolly landlord; but Giles could tell little for nearly all the maids thereabouts had flaxen hair, which hung in long braids.

At sunrise Richard had arisen and gone to the enchanted dell. He leaped across the tiny stream, and there in the dewy grass lay a spray of pink rose-buds which the maiden had dropped in her flight; and it was with an ill grace that he was at last persuaded to take to the saddle and ride on.

The day was beginning to wane, when down a grassy glade of the forest they perceived a gay and lively party approaching. A dozen richly-dressed nobles, more or less, mounted on great Norman charges, came lumbering along accompanied by their ladies on ambling palfreys. The ladies laughed and chatted gaily with their attendant cavaliers, and on their left wrists were hooded falcons from Llandudno, which had been given as presents to them, and which the knights had been practising.

The last to emerge from the woods was a laughing maid riding on a grey palfrey with gilded housings. She wore a dress of dark green velvet looped with black. On her fair head was perched a jaunty cap of green velvet, with a heron's feather.

She was followed by a surly-looking Norman knight, who bent low in the saddle to look into her eyes, and paid great attention to the dainty lady. As she passed Richard she gave him a long steady glance from under her silken lashes, which he returned with interest, while the brows of her cavalier drew together in a black frown at this little by-play.

"Tis she," whispered Richard, clutching Maurice by the arm. "We follow the hawkers," and he wheeled his mare around. "Maurice, I will never lose sight of that maiden while I live; I must know who she is."

At length the hawking party halted at a long low building of white plaster, with great black oaken beams in quaint and fantastic designs across the front. Its second story overhung the first, and the ivy climbed to its pointed gables; the windows were small diamond shaped panes filled with horn. In the door-way stood the smiling boniface, a fat man with ample stomach, who bowed this goodly company into a large oak-raftered room. He was profuse in his welcome to the party, for whom he had made special preparations. A fine supper was even now awaiting them.

The jovial Baron, Sir Jasper de Beauvais, his niece, her companion, and their attendants, were to spend the night at the Royal Lion, and resume their journey the following day. The young people were to have a frolic before riding homeward to Farnham Hall by the light of the moon.

In the centre of the room stood a large oaken table, on which

was an abundance of sennel bread, wastle cakes, rich pastry, and wine, while the head of the table was graced by a roast boar's head. The Normans as a race were not intemperate, and ate with delicacy in contrast with the intemperance and gluttony of the Saxons.

The ladies were shown to a tiring room, where, amid much laughter, they prepared for conquest; for more than one pair of bright eyes had noticed the Black Knight, and his handsome esquire following the party.

"Nadine is out of the running," said one, laughing. "She hath carried off the matrimonial prize of Hampshire. 'Tis a Countess thou mayest be, Nadine, for Sir Henry is brother to the Earl of Hereford."

"He is not to my liking," said Nadine, coldly.

"Oh fie! What matter, when he is rich and noble? A Norman knight is better than a Saxon thane," said another, for although the Norman knights and barons in these days would be considered rough in their manners, to-day, they were gentle and courteous in comparison to the uncouth Saxons.

"I do not love him," said Nadine with a stamp of her foot, "and I would not wed him, Alicia, were he the Earl himself. Methinks a Norman prince would suit me better. I cannot stand Henry longer. I will not be betrothed to him tonight or any night."

"Why, hast thou had a quarrel," said Alicia shrewdly.

"Nay, but I have changed my mind."

"Then thou hast just found out thy dislike, for thou wert kind enow to him this morning and thou hast led him to believe that thou wilt openly plight thy troth this very night. Thou wilt change thy mind, Nadine; for surely thou wilt not throw away the chance of becoming My Lady of Farnham Hall."

"I will; for I hate him! He doth make me shiver whenever he cometh nigh me," said Nadine.

"Strange! But a few hours ago, thou wert smiling at his clumsy love-making," said Alicia, giving her a keen glance. "But perchance, thou hast been bewitched by the wood fairies since love hath changed to hate in the twinkling of an eye," said Alicia in an awed voice, for she was exceedingly romantic.

"Aye," answered Nadine, as she slowly braided her hair. "It often happens that way, Alicia, if the eyes be grey and set in a handsome head."

"Do tell, didst chance to see Robin Hood down some distant glade?"

"Robin Hood, or Alan a Dale. Thy mind is always full of them. Methinks thou art longing to be captured by the bold outlaws."

"I am. If ever we encounter robbers, I hope twill be his merry band. They say he is so handsome, and so gallant," and she sighed as she thought what a glorious adventure it would be.

"Nay, 'twas not Robin Hood, but the tall Knight, and his esquire. Saw you ever such a handsome man, Alicia. Such eyes, such hair,——"

"He is my dream Knight," said Alicia, clasping her hands.

"Then beware those fascinating eyes," said Nadine gaily, "and tell Uncle Jasper I wont have Sir Henry de Bohun."

When the knight in black armor and his esquire drew rein before the hostelry, the landlord was profuse in his apologies. The inn was full.

"Nevertheless, my good man, here we intend to stay," said Richard, as he leaped from the horse, "We are going no further than this this eve."

On hearing this, Sir Jasper came forward. "What be the trouble, Darley, lack of beds, or forage? Oh, but we must make room for the knight and his esquire, for 'tis growing dark apace. Entrez and Hubert, thou canst turn out and sleep in the straw," and turning to the two girls "Maids, can ye not rest together? Ye do it often enough at home."

Nadine came demurely forward. "Prithee, Sir Jasper, I shall be glad to have the knight accept my chamber."

Richard strode forward and took her hand in his. It was a good excuse to look into her violet eyes. Then bending low, he kissed the soft little hand, saying "We thank thee, pretty one. May my dreams be all of thee."

"Whence dost thou hail from? I know not your shields."

"From Languedoc."

"I take it, Sir Knight thou are bound for the coronation of our new king," said Sir Jasper, noticing the scowling face of Sir Henry.

"Aye, Sir, we are headed that way," answered Richard, still holding Nadine's hand, and gazing into her eyes.

"Wilt thou deign to join us at the board. We are merry making," said Sir Jasper, in his jovial way. 'Tis the betrothal party of the maid, who hath given thee her room.'

Richard's face was a study, as he looked at Maurice, and let go Nadine's hand. Maurice shrugged his shoulders.

"Mercie Good Baron, but if it be the same to thee, methinks my master would rather watch thy revels from yonder table, for he hath vowed to take part in."

"Ah! I see he wears the Red Cross. For myself I care naught of this question of the Holy Land. Enough blood has been shed by the First Crusaders to drown the country, and we are no nearer gaining the Holy Sepulchre than were the first weary Pilgrims; but I respect those who have taken the vow, so his wish is granted without further parley," and he doffed his velvet cap to the tall knight. "But e'en a Crusader might join us in was-hael," he added laughing.

Richard's eyes were twinkling. "Indeed and I will good Baron, for I am dry as a gourd," and the company drank good Saxon ale, with many a flourish of the drinking horns.

It was a whim of Richard's to say that he knew not Saxon English; but he was a fine linguist, speaking Latin and English as well as Romance, and what was more, he was able to write in them all—a rare accomplishment for his day. If a knight had a firm seat in the saddle, a strong arm, a keen eye, and high courage, it was thought of little matter whether he could make his mark on scroll or parchment; but Richard was a poet, and a scholar of no mean ability. On the other hand, he loved to listen to the chatter of the people with whom he found himself on these adventures, and many a marvellous tale he heard concerning himself and his doings, and none turned the joke on the absent king as quickly as himself.

He now sat down at the small table with a huge tankard of brown ale before him, flanked by a drinking horn, a roast capon, a venison pasty, with wastling cakes to finish the repast; and taking his luncheon dagger from his girdle, he slowly began his meal, watching the ladies at the banquet table meanwhile.

He soon learned from the conversation that Sir Henry de Bohun had done the fair maid the honor of asking her hand in marriage, and that she of the golden hair was called Nadine.

Sir Jasper arose and with a very red face said, "Good friends, on this feast day, we mean to make merry at the betrothal of Nadine and one of our most worthy friends, Sir Henry de Bohun, but it grieves me to say that she hath turned hashful, and using a woman's prerogative, she hath changed her mind. Sir Knight, she doth ask more time in which to consider the great honor thou hast paid her, but, I doubt not Sir Henry, although she hath shied a skittish horse, for this break she will run all the better

in double harness. Thou wilt have to ride to Ravenswood and do thy courting all over, unless thou canst persuade the maid to take the bridle."

Sir Henry arose, and made the best of the situation. Bowing courteously to the company, he said, "With the fair ladies permission, Sir Jasper, I can but try again, for faint heart never won fair lady." All raised their drinking horns, and drank to the success of his wooing.

"In conclusion," said Sir Jasper, holding his mug aloft, may Sir Henry break the minx to harness before Michelmas, and teach her who holds the whip hand." At this there was a loud applause, and with a laugh Sir Jasper sat down with a frown, for this sudden freak of Nadine's annoyed him. Next to him sat his niece, the Lady Alicia, and on his left hand sat Nadine, with blushing face and downcast eyes. Sir Henry showed plainly the disappointment he felt in her perverseness, but Richard saw it not, for he had eyes for none but Nadine. His heart rejoiced that she had broken her betrothal, and all his sympathy was with the blushing maiden as she sat under a battery of reproachful glances from the ladies of the company.

Maurice was absorbed in watching the Lady Alicia, a beautiful maid with clear, dark eyes and tresses black as night, which fell in two long, wavy braids almost to her feet. Her scarlet lips were so sweet and tender that they would make a man forget aught but the charming face before him; and the soul shining through her eyes made her bright countenance radiant. He was leaning in a graceful attitude against the window frame. His helmet lay on the window seat; and in his blue and silver garb he unconsciously made a picture of manly grace that attracted every feminine eye in the room.

Alicia gave a start as she caught his glance, and then there commenced a conversation between them in the language of the eyes, known to every man and woman since the time of Eve. Alicia became animated, and looked very happy as she shot tender glances at the dark-eyed stranger. Beside her sat Sir Henry de Bohun. He was a rich and powerful knight; and was foppishly dressed in a white satin doublet, embroidered with gold, and his round hat was encircled with a great white plume. He was a large florid man, with black eyes and hair, and a perpetual frown.

As the toasts went round, Sir Jasper proposed one to the future happiness of the pair. Richard caught Nadine's eye, and she seemed paralyzed. In the very act of raising the goblet to

her lips, she dropped it with a shudder, while she returned the glance of the sable-clad knight as if she were fascinated.

What was it that seemed to be conveyed from his eyes to hers? A sweet, subtle something that she could not understand. Her heart beat, every pulse thrilled, and she, too, grew merry. From time to time she glanced in his direction; and his eyes grew bright with merriment as he saw that Sir Henry was not blind to this little by-play, and each moment became more cross and sullen.

The supper over, the host brought in a great bowl of mulled wine and spices, which he set on the table. Then two musicians entered, who prepared to entertain the company. "A song, a song!" shouted a little man, waving his drinking horn on high, and Sir Jasper arose and sang a rollicking hunting ditty, which made the rafters ring. A young dandy followed with a gay French chanson; and now one and all begged Nadine to sing. She declined, but, calling to the musician to bring her his harp, she gracefully drew the gilded instrument toward her and began to play.

The black knight began to dream. The wild stirring tones seemed to bring a bloody battlefield before his mental vision, in which men in scarlet tunics and shining armor fought with skin-clad opponents. He heard the whirr of a thousand arrows and the clash of steel sounded through the vibrations of the music. Then it changed to a melody, soft and low, which seemed to bring a dim picture of waving palms, and a shining river; and again it changed to his favorite song, and he saw the picture of a maid, who he felt had died for love. It finished with a flourish of the strings, followed by the loud applause of the audience, and to the music-loving soul of Richard, it seemed as if the harp had been enchanted. It was now passed from guest to guest and each was expected to sing or play when his turn came.

After the music, the young people insisted on treading a measure before breaking up the party, so the table was pushed aside, and each knight chose his lady fair.

Nadine gave her hand to Sir Henry; and while gracefully dancing she was quite aware that the black knight was watching her with an ever-deepening scowl on his fair face. Each time she came within range of his vision she gave him a coquettish glance, and her roguish eyes seemed to dare him.

Richard's blood was boiling. Each time he saw that fair white hand given in courtly grace to Sir Henry, he winced as if it hurt

him, and at last he could stand it no longer. Forgetful, for the moment, of his disguise, he took advantage of the royal prerogative, and during a pause in the dance, he rose from his seat, walked over to Nadine, and deliberately took Sir Henry's place.

Nadine seemed quite content at the exchange of partners. A feeling of blissful content stole over her at the touch of his hand. Her heart was beating with strange pleasure as she looked into the grey eyes above; and as for Richard, looking into her violet eyes, he forgot all earthly things.

His abstraction, however, did not last long; for the room was in an uproar. The unwarrantable action of the black knight brought down upon him the wrath of every man present. Swords were drawn from every sheath, Sir Henry being the first to draw his blade. Walking over to the absorbed knight Sir Henry threw down his sword. Maurice stepped quickly to Richard's side. "Back, back!" he shouted, "let the knights fight the quarrel out among themselves. 'Tis their affair, not thine." Then turning to Sir Henry he added in a lower tone. "My master would scorn to take advantage of thee, for thou art not in mail, Sir Henry. Prithee, Good Sir, wilt thou not take mine for the nonce."

"Mercie, I will, Sir Squire, for thou dost seem an honest fellow, who will see tis a fair fight. For I intend to kill yonder braggart."

"Methinks thou wilt have all thou canst do in looking after thyself. Look well to thy guard," said Maurice coldly, "and watch thy opponents lead."

Richard stood calmly beside the wall, with folded arms, taking no notice of the excited men as they cleared the room for action, but watching Nadine with smiling eyes, as she shrank back affrighted.

"Oh, what have I done," she moaned, audibly.

"Vex not thy soul, pretty one," said Richard, nodding towards Sir Henry. "He will soon be beyond caring whether thou goest in single or double harness."

"Retire, maids, this be no place for ye now," roared Sir Jasper. Silently they all left the room, casting reproachful glances at the white faced maid, but Richard took her hand, patted it reassuringly, saying, "Go. I need thy prayers more than he." He gave a curt nod towards the centre of the room, where Maurice was handing Sir Henry his chain armor. The heart of Maurice was

filled with sorrow, for as he glanced at Richard, he could see by the glint in his eyes that he meant to kill his man.

Alas for Richard's philosophy of yesterday, for a pair of bright eyes and a winsome face which a few hours since he had never beheld, he was now going to deliberately deprive a fellow man of life!

Sir Jasper tried to make peace between them, saying, "Sir Knight, I pray thee to shake hands and forget this little affair. Sir Henry is the best swordsman in England and I fear for thee."

"Save thy pity, good Sir, for de Bohun; for he is about to try conclusions with the most noted swordsman in France," said Richard coldly.

The change in armor was quickly effected. Sir Henry stepped to the middle of the room, and Richard threw off his velvet surcoat. With a long stride, he crossed the room and stood facing Sir Henry.

"God pity thee, Sir Knight, for at least thou art bold," said Richard eyeing his opponent curiously.

"Thou art good at talking," cried the infuriated man, "and putting thy nose into other people's business! Now draw, and defend thyself."

Richard looked quizzically at Maurice as the red blood mounted to his forehead, and he slowly drew his sword from its sheath.

"En garde! Il sera a l'outrance!" he said sternly.

Then his eyes narrowed like a leopard's as he watched the skilful play of the shining blade held by Sir Henry.

"God pity them," said Maurice to himself, "by my soul! He means to kill him. Oh fool that he was to rouse the sleeping leopard."

Though Richard had been at fault, he was determined to kill his opponent. Round and round they circled. Sir Henry was undoubtedly an expert swordsman, but Richard's reach was long, and his skill was marvelous. His sword flashed with the quickness and ease of constant practice, and Maurice could see that he was only playing with his man as a cat does with a mouse. For the space of five minutes the shining blades flashed rapidly in the gleams of the candle light. Thrice had Sir Henry cut fiercely at the black knight, and thrice had he sprung back unscathed. The fight was fiercely contested, but the onlookers could see that it could end only one way. Sir Henry was becoming exhausted; his breathing grew more labored at each breath, but the black knight was cool and moved with the agility of a cat.

Maurice held his breath, for Richard's eyes were now a mere slit, and by the turn of his wrist he knew that he meant to administer the coup de grace.

At this moment of intense excitement, a white-clad figure came flying between the swords of the antagonists, and Nadine stood with face and outstretched arms as a shield, before the black knight. Richard lowered his sword on the instant, but Sir Henry made a lunge and his found its way into the white arm thrown across the heart of the tall knight. A dozen hands dragged him back, and Maurice caught the infuriated man by the neck and forcibly dragged him to a corner, whispering low in his ear, "If thou dost value thy head beware of Lion of Anjou."

Sir Henry sank on to a bench a helpless heap, muttering, "Good Lord, deliver me!" His friends crowded round him and began to staunch a slight wound in his shoulder. Meanwhile Richard had clasped Nadine in his arms. The sight of the wounded arm made him forget himself once more. He laid the half-fainting girl on the oaken settee, and knelt down and passionately kissed her arm before them all; then, drawing from his pouch a square of fine white linen, he proceeded to bind the wound in a masterly manner. "I can never forgive myself that I let him live so long. 'Twas all my fault. To think I brought this upon thee! Now, I'll finish him," he said savagely.

"Nay, I pray thee forgive him, Sir Knight. 'Tis but a flesh wound, and I mind it not, since thou art not wounded. It was my fault, Sir Knight. I led thee on. Mine alone be the punishment," said Nadine, her eyes swimming in misty tears. "When I beheld thy peril, I felt I must save thee at all costs."

"Dost mean that earnestly? Pough, child, 'twas no peril for me. I was but playing with him before I killed him, I would I had administered the coup de grace before he wounded thee."

Lady Alicia now came forward saying, "Tis sad, Sir Knight, to see our merry making end in a brawl like this. I pray thee make the amende honorable, and let us be happy once more."

"What! I apologize!" said Richard, rising to his feet, with a look of blank surprise. Then he looked at Maurice, and a twinkle came into his eyes as he said, "Humble pie were good fare, for the best of us sometimes." So saying, he bowed low over Alicia's hand, and added, "Who ever dared gainsay a lady so fair? Not I, forsooth." Then making a wry face at Maurice he strode over to Sir Henry, who sat trembling in the corner. "Surely, Sir Henry, we should know better than to break the laws of chivalry. I pray thee accept my apologies."

Sir Henry bowed low over the extended hand and murmured, "I am hors de combat. Thou art the victor, Lord."

Alicia was talking earnestly with Sir Jasper, who shook his head, and then weakly gave in, for Alicia was bound to have her way. Sir Jasper shook hands with the sable-clad knight, saying, "'Tis all over now, Sir Knight, and if thou art passing through our domain,——"

"Mine uncle would fain extend to thee the hospitality of Ravenswood," said Alicia interrupting with an arch smile at Maurice. "Two days hence we are to have a fete champetre in honor of my coming age. There will be bear-baiting, and all my friends are to make merry on the green sward. I would fain have the company of thyself and thy Esquire," and she gave Maurice an inviting glance. Maurice wondered if Richard would accept this invitation, which he wanted so much to accept; but he need not have feared, for Richard was saying most graciously, 'Fair Lady, I will not enter the Tourney, but we crave thy kind permission to join thine escort to Ravenswood and claim thy kinsman's proffered hospitality; for we could not resume our journey, until I know how fares the wounded arm,' glancing at Nadine, "but allow me the privilege of making known to you the Baron, Sir Robert d'Arcy, at thy service," he said with a bow, "and my Esquire," then he hesitated for a name. Then laying his hand on the shoulder of Maurice, he said, "Sir Maurice Baron Delamere, a man of good substance, being endowed with the goodly fief of Warrington."

"I thank thee, my Lord," said Maurice quickly, under his breath. "I will send my steward to take possession of that same goodly fief as soon as we reach London." Richard laughed as he turned to Alicia, who was saying, "Now thou hast made us all happy, Sir Knight, au revoir, we will see thee on the morrow," and she curtsied low as she and Nadine left the room.

The company now broke up, those who were departing for Farnham Hall bidding godspeed to the travelers while the landlord showed the knight to the room that had been prepared for Nadine.

No sooner did the cavalcade start next morning than Cupid began to play pranks with the mortal hearts he had pierced. Richard as Preux Chevalier was obliged to ride with Sir Jasper and Lady Alicia, while Maurice rode beside Nadine; and because of her wounded arm he could render her a hundred small services which Richard noted with jealous eyes.

"I would I were my own Esquire," he thought, as he rode beside Alicia, whose heart was with the curly-headed Sir Maurice. Naught cared she for the tall knight, who sat silent and rather sullen on his gorgeously caparisoned horse. They stopped at an old grey monastery for the noon-day meal, and Richard took care that it was he, and not Maurice, who lifted Nadine from the saddle; and for one blissful moment he held the slender form in his arms.

On that memorable ride, Richard learned that Alicia was the niece and ward of Sir Jasper Beauvais, she being the heiress of Ravenswood, and that Nadine was her friend and companion.

"She doth play the harp divinely," said Richard.

"Aye, she is the daughter of a Welsh minstrel, one of those strolling bards, who wander through the country from castle to castle. When she was about five years old, her father came to the castle one Christmas eve. He was taking the child to his mother's in some outlandish place in Wales; his wife having died; but in the night he took ill of the plague, and in two days he was dead, leaving the child alone with us. As she was just about the age of Alicia, they became playmates and shared each others joys and sorrows. Nadine could only speak in her native tongue, so we never learned of her parentage, and just called her Nadine Beauvais, and Alicia loves her as a sister, and all the retainers at Ravenswood worship her," finished Sir Jasper.

"She inherits her musical talents from her Welsh father," said Alicia, "and I think her the loveliest maid in Hampshire."

"I agree with thee," said Richard, "but what of thyself, fair Lady? I have never beheld two more beautiful damsels. Ye will be the fairest flowers that grace the Coronation of the King," he said gallantly.

"Nadine cannot go to Westminster; she hath no rank, but she might accompany us to London in order to behold me in all the glory of my Coronation robes."



Richard turned in the saddle and bit his lip as he muttered, "Not go to the Coronation. By the grace of God she shall go, peeress or no. *Bon gre mal gre.*"

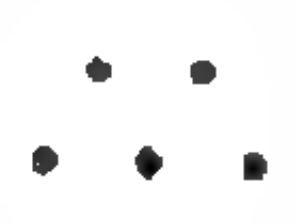
To be continued.

THE SWASTIKA IN RELATION TO PLATO'S ATLANTIS AND THE PYRAMID OF XOCHICALCO.

By M. A. Blackwell.

PART XII—PYRAMIDS III.

AT the dawn of history the pyramid was sacred to and associated with the worship of the god or gods of nations. Pyramids were built in different forms and each had its significance. The square based pyramid appears like this  when viewed from above. It is the raised plan of the garden of Eden. The oblique and the vertical crosses are in their highest sense the symbols of God. A pyramid on the plan of the perfect triangle is like this  when viewed from above.

Numerous geometric figures relating to the pyramid and ancient symbols can be drawn in the Pythagorean triangle, the symbol of all things contained within the Ten. This figure  gave me the thought that the prehistoric linear signs which preceded the alphabets were derived from the forms of pyramids and the lines governing their construction (see Plates). The pillar, obelisk, tree, the letter I, are similar to the upright line which governs the construction of the pyramid, and which, like it, symbolize God the Creator.

If the pyramid was parent of the letter A, is it not possible that all the older alphabetic signs and symbols were also derived from the pyramid?¹ A few letters indicate that they were so derived.




The Egyptian legend ascribing the origin of writing to the gods and which speaks of the oldest forms of writing as divine, may have meant the system connected with the pyramid, as the pyramid was a divine symbol. First we have the pyramid as a symbol of God, divine in all its parts. As a



¹The Word, April, 1915.

holy temple the pyramid symbolized the body of man, wherein the spirit of God should dwell. The pyramid symbolized the universe, of which man is the epitome. It was symbol of creation and symbolized God as the Creator, Giver of Life, therefore, any form which resembled it, such as the ox or bull, the triangular spear, arrow,² became a sacred sign or rebus. Under these conditions it was natural for the devout ancients to speak of writing as being "divine."

Considering the pyramid and its parts as symbolizing man, a light is given as to why some ancient cities and governments (in both hemispheres) were laid out on the plan of the human body.³ Also why the head, feet, hands, and other parts of the body were used as symbols to write with. These all have exoteric and esoteric meanings.

The ancients were versed in astronomy, geometry, mathematics and other sciences. Their statements were not "happy guesses." The cross and swastika show their relationship to the pyramid and how they may have been derived from it (see Plates). All these were solar symbols. They also symbolized fire, water, man, and were applicable to all planes.

The swastika turned to the right is masculine (east); turned to the left, it is feminine (west). Between these is "the quadrangular plain, within which lay the city." The oblong  figure is one of the symbols for the letter M (feminine). Pyramids were built in this form also. Here is another symbol for the letter M . The angle of this figure differs from the same for  m when it is derived from the base or the raised triangular side of the pyramid (see Plates). The angles of symbols may have had some bearing upon their phonetic values, like vowel signs in some languages.

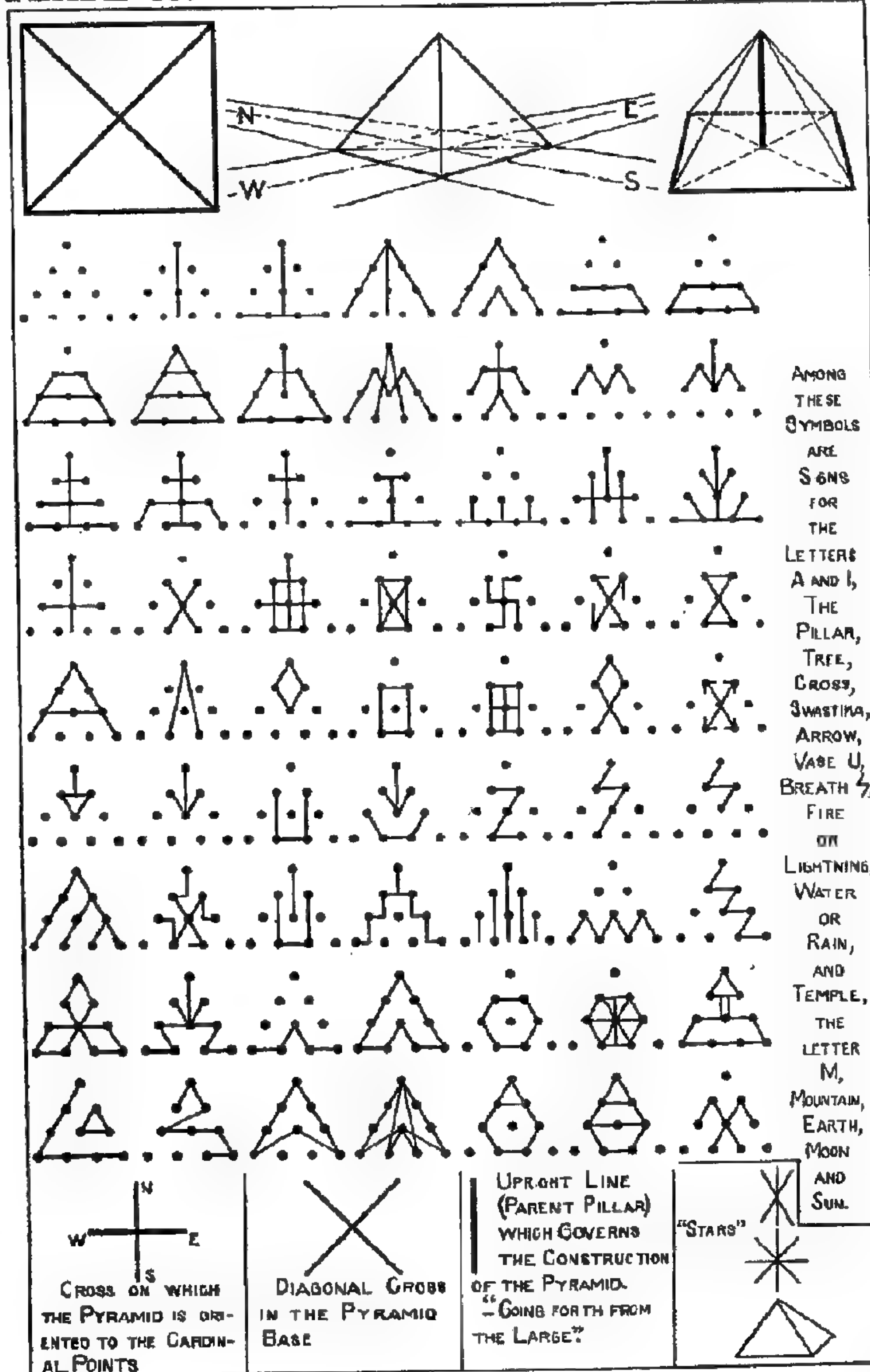
The interlacing of the symbols make other symbols, which have a significance in connection with the pyramids (see Plates). The interlacing of four oblong symbols make the two crosses, thus  . The center of the cross is the "head of the land."⁴ It is the center of creation. These

²The Word, April, 1915.

³The Word, May, 1914.

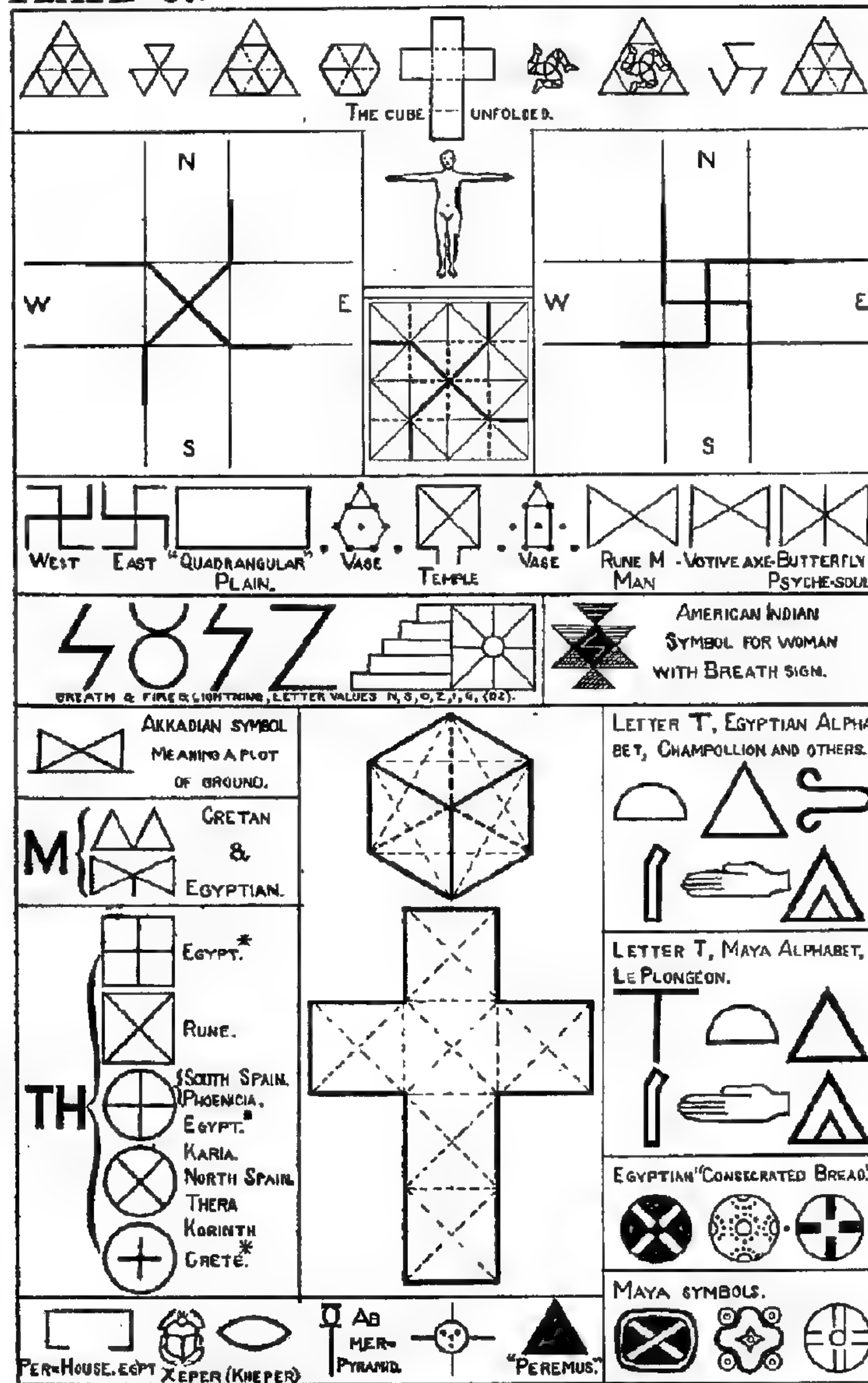
⁴The Word, May, 1914.

PLATE 35.





The Tetraktys shows how all is contained within the Ten. The various diameters and diagonals of the cube show how other symbols relating to the pyramid are obtained. The swastika, sign of "the life to come," may have been derived from the same source. Compare with plate 36.

PLATE 36.



The pyramid-symbol of God or Man. It also signifies that within the sacred mound the body of man is concealed. The cube with its surfaces unfolded forms the cross, which typifies man; alone and upright.

two crosses  superposed form a star, "a new planet in the firmament."

This  cross symbol means earth, country, birth-place, and dominions.⁵ Egyptian and Mayan variants of this are shown on the Plates. These Egyptian crosses are spoken of as "consecrated bread." Champollion states that these were determinatives for some geographical names, the Egyptians expressing by such determinatives, localities or countries inhabited or organized in regular societies. The Maya cross "lamat" has been referred to in *The Word*, June, 1914, p. 184. This Maya cross meant submerged land.

On Plates 35 to 37 are shown some linear signs which preceded the alphabets. To these signs varying values are given. The phonetic value of all of the signs independently is not known. In his book, "The Formation of the Alphabet," Dr. Petrie speaks of the confusion of letters and varieties of forms.⁶ A study of the Plates in Dr. Petrie's book gave me the idea that the confusion might be accounted for if **the lines on which the pyramid was built, were the basis for this prehistoric signary which underlay the whole of the alphabetic sources.** If the pyramid was the basis for this signary, then the system of writing was the divine form which the gods of creation gave; as the pyramid was the symbol of God, the Creator, and creation symbols gave us writing.⁷ Appearing on the horizon at the dawn of history as known to us, are the pyramid, cross, swastika, and other symbols. These were associated with divinity and the Zodiac. Where did these things originate? No barbaric race given to debased phallic worship could ever have conceived the thought that man was an epitome of the universe, nor have perceived the beauty of the perfect triangle. Rather did these thoughts and symbols emanate from men—masters, gods, as compared to ordinary men—who lived up to the belief that their bodies were sacred as the temple of the living God.

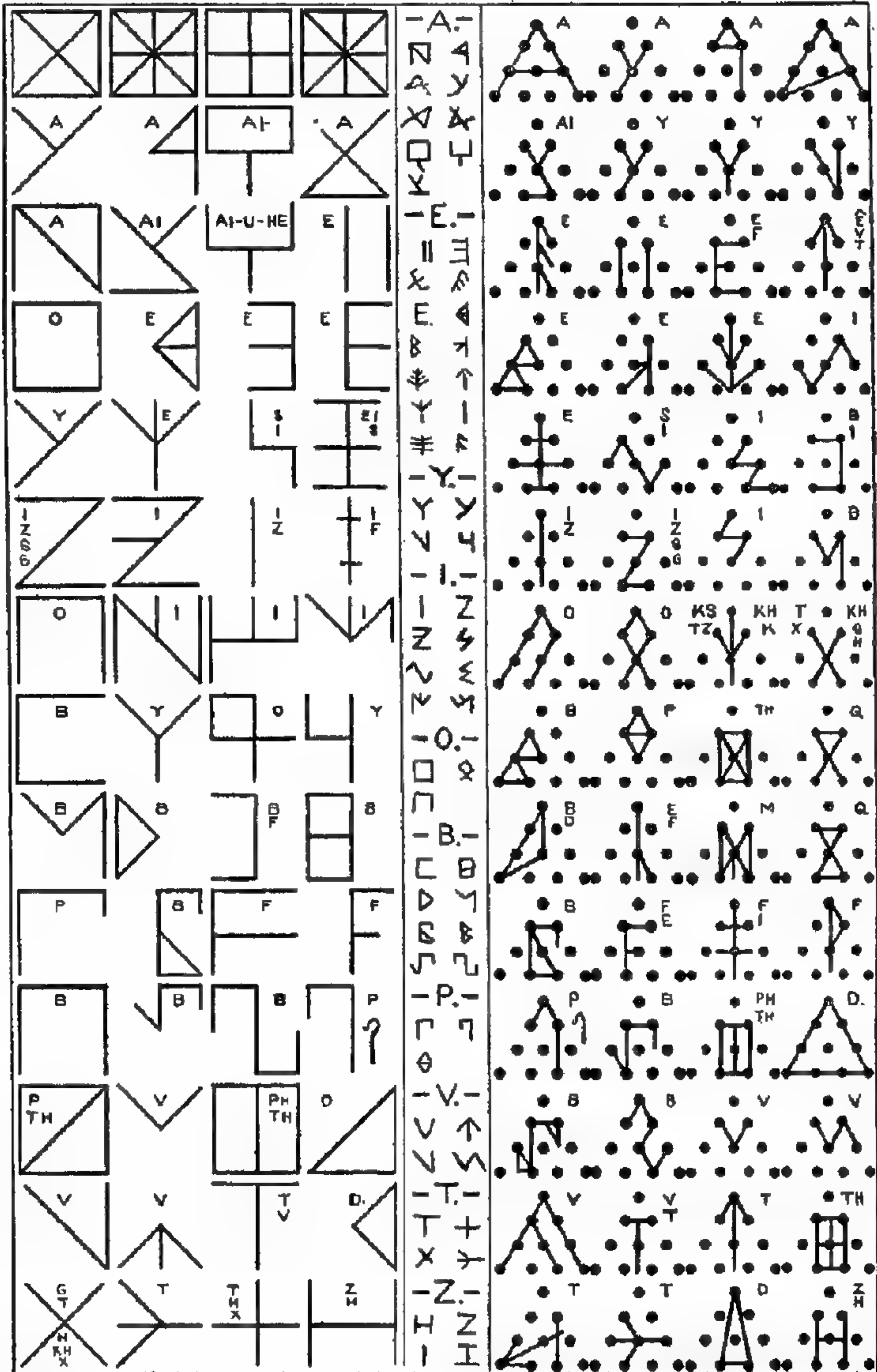
Pythagoras gained much of his knowledge in Egypt from the priests in the temples, who were the custodians of

⁵The Word, May, 1914, pp. 112, 114.

⁶W. M. Flinders Petrie, *The Formation of the Alphabet*, British School of Archaeology in Egypt, and Studies Series, Vol. III, 1912.

⁷The Word, April, 1915.

PLATE 37.



The discovery of a prehistoric signary preceding the ancient alphabets has changed theories as to their origin. The center column gives a few of the signs discussed in Dr. Petrie's book, "The Formation of the Alphabet." The columns on either side of the center are given as the probable source of the signary.

science and secret knowledge. These priests also preserved the legend of the loss of the "land of the gods" in the Atlantic, the place to which tradition assigned the origin of their culture.

The ancient legends telling the loss of the land of the gods, Paradise, Tulan, Atlantis, or Mu, must have had foundation in fact.⁸ To deny this is to reject the statements in our own Bible. A deluge could not occur unless some part of the earth's surface sank or another part rose. All things move according to law and the Law is God. Even "miracles" are in accordance with "The Law."

The Biblical statement that it rained forty days and forty nights points to there having been terrific volcanic disturbances. Enormous volumes of steam escape from volcanoes in eruption, this condenses and falls to the earth in torrential rains.⁹ These rains alone could not have submerged the earth. There must have been also so-called tidal waves, such as would follow the submergence or upheaval of an immense body of land. Atlantis was such a country. The peaks of the Atlantean mountains, today called the Azore Islands, are still subject to terrestrial disturbances.¹⁰

Is it not possible that the Atlanteans rose to such height of scientific knowledge and thought that, from their study of the heavens, they realized that the laws governing the universe apply to man? Thus the pyramid, cross, swastika, with their related symbols, could have originated to express these ideas and yet conceal them from the vulgar

"So man, who here seems principal alone,
Perhaps acts second to some sphere unknown,
Touches some wheel, or verges to some goal;
'Tis but a part we see, and not a whole."¹¹

⁸The Word, May, 1914; December, 1914, p. 176; January, 1915, pp. 235, 237.

⁹Encyclopaedia Britannica, Vol. 10, p. 241, Edition 1898.

¹⁰Encyclopaedia Britannica, Vol. 3, p. 170, Edition 1898.

¹¹Pope, Essay on Man, Ep. I. L. 57.

(To be Continued.)



DONALD NICHOLSON.

AT nearly eighty-one years of age, Donald Nicholson passed away from this life, on Sunday morning, April 11th, 1915, at his home in Pleasant Valley, Dutchess County, New York.*

He was born at Hoylake, England, on June 1st, 1834, the son of Captain Nicholson, a Scotchman who owned land on the Isle of Skye, and was a daring seaman. The father owned sailing vessels, and wanted Donald to follow the sea, but Donald's mother encouraged him in studious habits, towards which he had a bent from early youth. Her ambition was gratified when he graduated from Christ College, Cambridge University, with an instructor's honors. He had pursued his early studies not without objection on the part of his father, who frequently had him serve before the mast on his vessels. Donald developed from his sailing days a strong physique, a rugged character, self-repression, and determination; and at the same time he evolved his mental gifts, which were unusual in their compass and excellence. He was richly endowed with a love for nature and the beautiful, which showed itself particularly in his understanding of botany, a love for horticulture, and of music.

He was one of a family of eight children. After his graduation, he taught at Selattyn and Wrexham. His gifts and attainments attracted attention. On invitation of friends of General Grant, he came to New York in 1868, thirty-four years old, to write a biography of Grant. The biography was widely read, but the names of Donald Nicholson and his collaborator, Albert D. Richardson, of the New York

*Some of the data herein are taken from the obituary notice for Donald Nicholson, which appeared in the New York Tribune of April 12th, 1915.

Tribune, did not appear as those of the authors. Nicholson's trustworthiness, genial nature, scholarship, and mental equipment attracted many persons to him. Among them was Edgar Allan Poe, who submitted many of his writings to Nicholson's sound judgment before they appeared in print.

Donald Nicholson became the secretary of Horace Greeley, the owner of the New York Tribune, and later the secretary of Whitelaw Reed, who succeeded Greeley when Greeley ran for president. Nicholson was connected actively with the Tribune for forty-five years, during about thirty of which he was the managing editor of the Tribune, the leading organ of the Republican party in the United States. In that position he received general recognition of his administrative powers as well as his journalistic attainments and broad culture and of a learning in matters usually beyond the interests of a successful journalist. Though his arduous task—faithfully and simply and obscurely performed by this extraordinary man who shunned praise and notoriety—would seem to have filled his hours, yet it is true that he found time for other matters. He was a botanist and horticulturist, and in these studies the associate of men like the late Mr. Dana, of the New York Sun, and Addison Brown, the respected District Judge of the United States for the Southern District of New York, who was a great lawyer, astronomer, mathematician, and horticulturist.

Donald Nicholson took an active interest in matters of the Protestant Episcopal Church, and was a lover of music. He was accomplished as an organist. He was a gifted speaker with whom an extraordinary memory, a magnetic personality, and oratorical powers gave weight to the expression of mature thoughts, which were the results of much and well digested reading and meditation.

It would seem strange that such a mind and such a character and such a personality should have been shut up in a New York newspaper office for forty-five years and have remained comparatively unknown. But Donald Nicholson would not have it otherwise. There was a reason for this. Donald Nicholson had entrance to a world of thought not

sought by nor opened to men whose sole thoughts are given to things of this world. While he saw the beauties of nature and its charms, and while he valued the positions of life and the duties he performed, he was also aware of worlds which pervade and include the physical world.

Of these matters he first learned through the old Theosophical Society which was under the direction of William Q. Judge, in New York, where it had been founded in 1875 by Blavatsky, Olcott and Judge. After the death of Judge and the disruption of that Society, caused by contentions of different factions. Donald Nicholson was one of the founders of The Theosophical Society, New York, an independent body formed October 21st, 1899, for the sole purpose of preserving before the public the theosophical teachings, irrespective of the views of any leaders, especially those who had disrupted the original Society. He worked faithfully with this Society until he left New York City, when he retired from active service on The Tribune, and lived in Pleasant Valley. He engaged in the councils of this Theosophical Society, contributed liberally to its support, and lectured for years regularly from its platform. There the sturdy figure, with the large, fine head, heavily bearded in the old time Scotch fashion, and crowned with a wealth of hair which age had silvered but not thinned, was always an attraction. A resonant, deep, melodious voice which had a magnetic effect, was, in his case, an expression of the simplicity and sincerity which adorned his character. Whether he lectured or spoke in conversation or sat quietly, he always gave the impression of generous fatherliness, benevolence, and good judgment. One of the strong workers in the early days with Judge was Alexander Fullerton, who, though not connected with the independent Theosophical Society to which Donald Nicholson belonged, was an ardent admirer of him, and when mentioning his name, always spoke of him with fervor as "That blessed saint Mr. Nicholson."

From the time THE WORD first appeared in October, 1904, until the last issue, Donald Nicholson read it with unflagging interest. When the writer saw him on the Friday before the Sunday of his passing, he found Donald Nicholson

with THE WORD beside him, who spoke of the articles and inquired concerning those to come. He also spoke of death. He said that the doctor had told him he had a strong constitution, and he was willing to get well again; but he was equally willing to pass on if it was so decreed. He looked on death as the quiet ending of an active life, prior to engaging in the work of another life in this world. His philosophy was not held apart merely to be looked at; he lived it. He looked upon his present life, which then was fast ending, as being a day among many. He was willing to retire from this life's effort so that he might take on another body, refreshed and vigorous, for new responsibilities, new duties, and a further working out of his destiny. Death was a friend to him at this time, as he had made a friend of death through his contemplations in life.

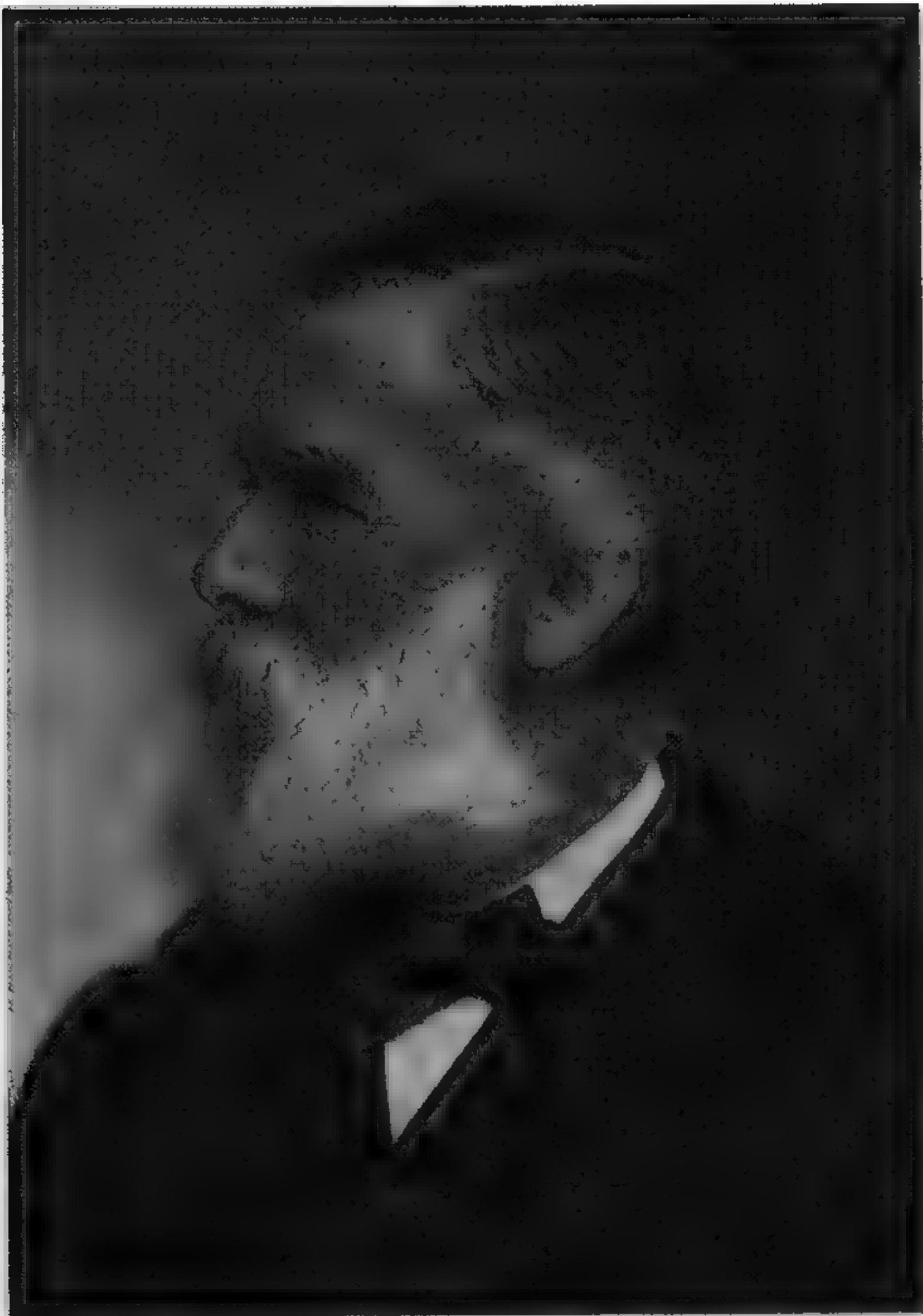
In Pleasant Valley he was looked upon as a patriarch and benefactor. The school children brought him flowers. He caused the founding of the village library and contributed to its support. He had a class in mathematics to occupy the minds of the men of the neighborhood. He often preached in the village church, where the loftiness of his discourse, which he there held within the formal limits of the church doctrines, carried the listeners into some of the supernal realms in which Donald Nicholson loved to contemplate.

Here was a man who lived an interior life of which the men he met knew nothing, who performed his duties in the world in the right spirit and to the letter, a man who was widely respected for his business life, his mental attainments, his sincere and extensive church work, and who held many positions of trust of which the world knew nothing. The source of his inspiration was from other worlds than this. His personality leaves a memory which is fragrant.

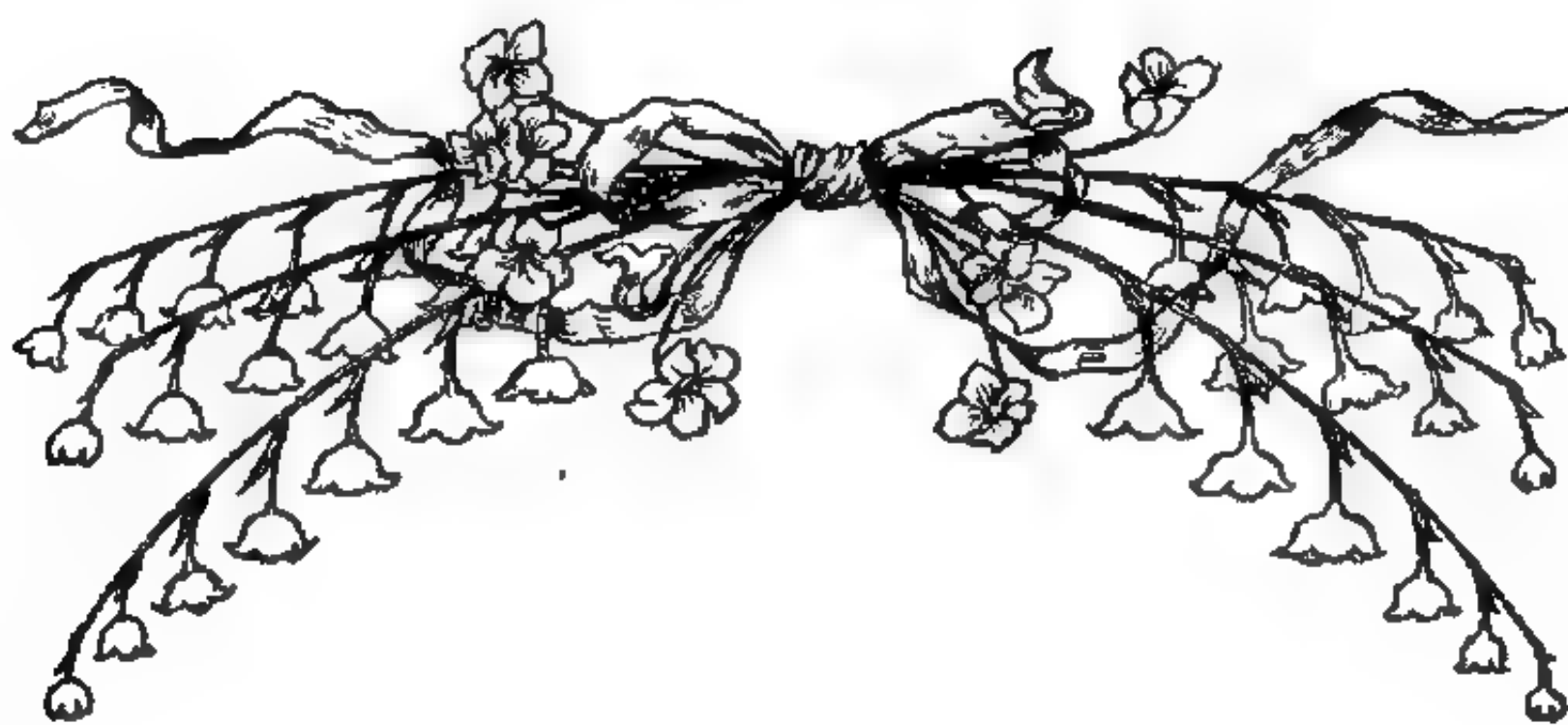
H. W. Percival.



DOVE C. STERN



DONALD NICHOLSON



DOVE C. STERN.

ANOTHER friend of THE WORD, and one who shared in many of the aspirations to which an acquaintance with the doctrines advocated in THE WORD may lead a sincere and unselfish woman, passed away in the person of Mrs. Dove C. Stern, on April 16th, 1915, at New York.

She was born on February 27th, 1860, at Portsmouth, Ohio. From the appearance of the first issue of THE WORD, she gave to this magazine her sympathy and support.

She was a true wife, a devoted mother, a faithful sister, and a valued friend.

She had determination of purpose and expressed it with the delicacy and gentleness of a kindly woman. She was charitable and generous. She performed her many good works quietly herself, not through intermediaries.

Those she has honored with her friendship and even those who were acquaintances will treasure her in memory.

H. W. Percival.



THE NINETEENTH AND TWENTIETH CENTURIES.

By Baron L. Von Hellenbach.

Translated from the German, and commented on

By Eduard Herrmann.

DO WE RETURN INTO PHYSICAL LIFE?

ONE sole existence of man would evidently be a loss for the development of the whole, and insufficient for the development of the individual; because the duration of life and the opportunities offered permit to a few only to obtain a store of experiences. Repeated existences, on the contrary, make the development of the whole and of the individual clear and reasonable. Can it be doubtful, under these circumstances, which view is correct, especially since no obstacle to reentering into life is thinkable. Reentrance becomes more and more logical if we consider the sum of experiences and adaptation contained in our soul.

Our lives pass through time like straight lines; though like each other as far as the calendar goes, they are very different in regard to the quantity and quality of the events experienced by us. If we, advanced in age and at the close of life, look back into the past, all the unimportant events disappear; we have a panorama before us, in which only the important events come out strikingly; the line extends to a plane, and the planes, laid above each other, become a body, in which the unessential grows pale and the fruit of our experience, our work, our fighting and suffering is nothing more nor less than our intelligible character, which mani-

feels in life as talent, genius, and disposition of character, not to be confounded with our inherited and imparted qualities.

That the influence of the physiological material on temperament and inclinations is great, can be easily shown by the effects of alcohol on the human body, even if moderately taken, and this influence must not be ignored. The cause of the inner and outer resemblance of relatives by blood is to be found, just as the surprising difference even of twins of the same sex is caused by the difference of the intelligible germ (soul). The greater the value of the experiences stored up in our soul, the more will it be expressed in the organism; the more insignificant it is, the more will the inherited and imparted dispositions come forward. If the dispositions are unfavorable, then the struggle for life becomes more difficult, but also more meritorious. Before going deeper into this question, we have to consider another tenet of natural science, which stands in close connection to the principle of the preservation of force. Every one of us understands easily that mental work may transform itself into talent; but it is more difficult to understand the value and aim of all disappointments of life. The sufferings of humanity are an unsolved riddle for the opponents of our philosophy, an inexhaustible source of nonsensical and contradictory statements.

Scientists have accepted the terms "latent force" and "living force" to designate the conversion of one force into another, as, for instance, heat into motion and motion into heat; they, furthermore, found that our pleasurable feelings run parallel with the living force, while our unpleasant feelings run parallel with the latent force.

What, then, is "suffering?" Clearly, the engendering of latent force. Thus only can we understand why a seer like Jesus believed the kingdom of heaven to be inaccessible to the rich, and that God chastises those he loves; especially if we consider what the heaven of Jesus signifies. "If one is not born from above, he cannot enter the kingdom." "No man has ascended up to heaven but he that came down from

heaven." (John III., 13). "I know whence I came and whither I am going."

If one takes into consideration how simple Christ's teaching is as compared with that of other seers, where one has to look for the kernel of truth in a medley of symbolical metaphysics—as, for instance, in the Indian books, *The Apocalypse* or *The Revelations of Swedenborg*—if one furthermore considers how few sentences of the epistles can be taken as teachings (especially in the one of St. John), while most are narrations, and yet Christ repeatedly says that he returns to the place from which he came; then it is difficult to comprehend how the Christian church and the believers could ever deny the pre-existence of our transcendental being, the soul. Even the Jews were not of one accord on this question, for some asked whether Elijah came to life again, as John the Baptist, or as Jesus; the Pharisees are credited with the same belief.

The development of man takes place in three directions; namely, in the physical, intellectual and ethical. If we live only once, there can be no gain in any direction; on the contrary, all three modes of development become incomprehensible. The sufferings of humanity either are or are not necessary. It does not make any difference how this question is answered; the great difference in the duration and the circumstances of life cannot be comprehended as long as we believe in one existence on earth. Even with the same duration of life and in similar surroundings one is adored as a saint and the other burned at the stake for working the same miracles and signs, simply because people take them to be either the workings of God or of the devil. But if one asks why reincarnation is inadmissible, no answer is given which is worth considering. Why, then, this opposition?

The reason for opposition is probably to be found in the missing remembrance of our former lives; the phenomenal nature of our consciousness was unknown to our unphilosophical forefathers, for which reason it is still necessary to refute this weak objection; and more so since some conclude from the non-remembrance of former lives, that we

also cannot have a remembrance of our experiences of life in the condition which follows the death of our body. Our enlightened students of natural science will not fail to call attention to the rotted brain, which, according to their teaching, is the only carrier of all our conceptions—a view which is very favorable to pessimism. The sceptical mind, then, has the choice only between materialism and ecclesiastical dogmas; wherever it inclines, it can never get an understanding of its real being.

When Copernicus and Galileo stated the globosity and rotation of the earth, they were persecuted and derided; persecuted because their views collided with the ecclesiastical dogmas, and derided because it seemed clear to their contemporaries that on a turning globe, the water and the human beings would be poured out and disappear to the eye like a flock of flying birds. The senses told them that the earth did not move, but that the sun did—and that was convincing. They did not know that although our senses receive impressions from real things, yet the pictures resulting from them are only conceptions, which cannot explain to us the nature of things per se, because the conceptions always depend on our modes of perception. For this reason there are many things in the world which are not objects of perception, because they do not make an impression on our senses, but of which we may with difficulty discover some traces by reasoning. If only reasoning were always correct; but there are enough people who say: "We do not know anything about a former existence, consequently it did not exist." *E pur si muove!* and still it is possible that there was a former existence.

If one dreams it often happens that he sees and does things which are a contradiction to his life and recollection. He dines with his father, who died long ago; he marries a girl, who is—as he well knows when awake—the wife of another man; he flies out of the window. He does not remember any of his experiences, he is another personality; but this does not in the least disturb the subject, which remains the same in waking and in dreaming. He has to be

aroused in order to recover his entire recollection and recognize the personality of his dream to be a dream picture. When men are in a magnetic sleep, diagnosing their sickness and prescribing remedies, they always speak of the sleeping personality in the third person. They have, in the magnetic condition, the recollection of both conditions; but when awake, they know nothing of what they said and did in the so-called clairvoyant condition. This is sufficient proof that there exists a higher consciousness in man.

There were, and still are, individuals who periodically have two states of consciousness with different faculties; they represent two personalities, but with only one body. Kant, who discovered so many things in philosophy and natural science, hit the truth also in this that he says the "I or Ego" of our consciousness and "the Soul" may well be the same subject, but not the same personality; and that it would not be surprising if in extraordinary cases there should be seen traces of this division—the history of somnambulism proves that this is correct. In view of the experiences in dreams and with somnambules, the objection of the wanting recollection of a former existence is of no importance.

A second reason for opposition is to be found in the habit of men to consider their own knowledge as the limit of all possible knowledge. Not recognizing the defectiveness in their thinking and knowing, mostly all of them believe themselves justified to consider that which they cannot fathom as impenetrable. But much more unpardonable is the attitude of those enlightened scientists who do not even see the problem which has been solved by an old belief; for long ago the Kabbalists taught that we enter this world from another formed world. The notion of a "spiritual," "ethereal," "sidereal," or "astral-body" has been in the heads of people ever since St. Paul and up to our time, which proves that this belief has not been lost in Europe, but is disfigured, spoiled, although it is simple enough—perhaps just because it is so simple.

The return of man, for the purpose of his development and education, is the only solution of the riddle fit for use;

we do not need any other explanations for the origin of life and evolution. The wonderfully useful organism and the subject which guides it and feels through it, has no riddles for him who believes in reincarnation. He does not need St. Peter, who opens heaven for the good ones, and holds off the evil ones; he does not need the intervention of a deity in order to create millions of souls on the millions of planets; he is not forced to despair of Providence because our world is the scene of misery and injustice, for the great architect of the world takes care of the progress through elimination of that which is unsuitable, by means of the struggle for existence; and he also cares for reward and punishment through the principle of preservation of force. Unfortunately, I cannot here enumerate the beneficent and illuminating influence of this teaching in all the provinces of human life, but the following may serve as answer to the most important questions, and may sufficiently overcome any doubt in regard to the repeated entrance of the soul into human existence.

So far we have furnished secure evidence:

First, that some subject lives in us, which wills, thinks, and projects the organism—because an effect without a cause is unthinkable.

Second, that this subject cannot become extinct in death—because a force can never be lost.

Third, that this subject cannot originate spontaneously—because a force can only be transmuted, but it cannot arise out of nothing; the contrary would be in contradiction to all the laws of nature.

Fourth, that the human appearance can only be a passing condition of that force or subject—because it begins at birth and ends with death.

Fifth, that, whatever may be the reason for our entrance into physical life, a repetition of it is not impossible—because like causes produce like effects.

Sixth, that the repetition of earth life furnishes a reasonable motive for the development of organic beings, which otherwise would be incomprehensible.

Seventh, that the entrance into life and its possible repe-

tition can have one purpose only, namely, our development and education. This teaching is the only one which enables us to obtain a reasonable and satisfying view of life with all its pain and grief,—which is of great importance.

But we now are in a safe harbor, for only four cases are thinkable:

First, Man is a chemical product, which, in an incomprehensible way, begins at birth and ends at death.

Second, Man does not end at death, although he begins at birth.

Third, Man was and will be, but he has only one terrestrial existence.

Fourth, Man existed before his entrance into this life, which he survives, in order to return as often as necessary.

Since the first three cases cannot be considered without contradiction and must lead ad absurdum, only the fourth case remains as the sole possibility. I have treated it more fully in another work. (*Geburt und Tod*, p. 256).

There is a proposition, the truth of which is accepted by almost all philosophers: "That which precedes the existence of each individual must also follow it." If it is a monad or some individual force which establishes the human machine of consciousness, then it will be a monad again after death. (See the individualists from "Leibnitz to Drossbach.")

If it is the radiance of an impersonal All-will which individualizes as man, then the individual consciousness disappears again in the All-will (see Heracleitus, Schopenhauer, Hartmann). Even the materialistic scientist lets man become again the dust, out of which he arose. Only the Jewish belief and its two branches, the Christian and Mohammedan religion, sets up the monstrous thought that the soul of man is created by a special act of creation, after which it lives forever! This view is contradicted even by their own dogmatic books, in which there are passages which indubitably present the incarnation as the visible manifestation of another, invisible being. If man shall exist as an individual after death, then he must have been one before birth. If he was an individual before birth, then he also

remains one after death. (Empedocles teaches the same, and Eliphas Levi puts it in the words: "La naissance prouve la préexistence de l'être humaine, puisque rien ne se produit de rien"—Birth proves the pre-existence of the human being, because nothing can be born from nothing.) The Hindus are far more advanced in regard to this question than the Christians and Mohammedans.

The origin of the soul has always been the apple of contention among the philosophers. The materialist identifies the soul with the body; which means to attribute creative power to a microscopical zoosperm. The generationist acknowledges a difference between soul and body, but holds that the first one is also generated by the parents "through a secondary creative power, which God bestows on the parents at the moment of procreation." This idea was probably invented because the teaching of the creationists, according to which God creates each single soul at the moment of procreation, was too offensive for many. In comparison with those doctrines, the confession that we do not know the origin of the soul, but that we find it necessary to believe in the pre-existence of the soul, shines like a brilliant meteor in the darkness of unsatisfying speculation.

Men cannot get rid of the thought that their individuality begins only with physical life; this thought is correct in reference to the personality which roots in our consciousness, but it can have no reference to the subject which lies at the root of this personality. The principal mistake is to be found in the ignorance relating to the phenomenality of the personality; the truth ought to be recognized: that the human existence is only a passing episode in the real life of the soul.

Now, although there cannot be any doubt that behind the fleeting, human appearance stands something lasting, transcendental, the soul, yet we have no right to infer from that an absolute necessity for human incarnation, a periodical return to earth of that soul. On the other hand, it cannot be denied that what once took place in the interest of our further development, may again take place a second or a third time. The necessity for a repeated entrance into the

biological existence on our planet can therefore be neither affirmed nor denied, but we have every reason to believe that this may be very different with the different individuals.

What may now be the motives which urge an intelligible being to enter this valley of misery?

I have already called attention to the well-known law of the preservation of force, which culminates in the formula that latent force is converted into living force, and vice versa. If it is true, what men of science state, that our feelings of displeasure run parallel with the latent force, and those of pleasure with the living force, then it follows that only suffering and struggling develop character, and mental work develops the soul. Through this wonderful order of things, justice does not only dominate in the world, but the desire for physical life also becomes comprehensible. We are not on this planet in order to enjoy, but in order to learn and to suffer, which means to acquire dispositions, talents, capacities, and virtues. Besides this, there is always the consolation not to despair, because we must surely awake from the bad dream of our terrestrial existence.

But development is not the only motive for our re-entrance into the biological process. What is the cause of the many cases of suicide in our times? Certainly nothing else but the insufferable condition resulting from physical or mental suffering. Is it not possible that the knowledge of Self makes, in transcendental illumination, a change of consciousness desirable? Do not also citizens of this world try to set themselves into a dream-world, by means of opium or wine? Cannot love for an individual or care for the well being of many, become a motive for reincarnation? How many have suffered death for all kinds of ideas? Why not suffer also birth for them? And what is the dream of life in comparison with eternity? I hold that all of us will assent to reincarnation if our transcendental Ego finds it to be useful and necessary for us.

Schopenhauer conditions the re-entrance into life by the Will, the love of life; Drossbach, by chance, and I, by need or necessity. Just as the necessity for intellectual development urges us to go to school, to learn, to gather experi-

ences, even at the cost of suffering; just as we subject ourselves to a painful operation in order to get back our health, so may and will the need of our ethical development drive us into the dream of life, which is as necessary for our trial and knowledge of self, as a mirror is for seeing our face. Reincarnation in this form and limitation is therefore not unreasonable; it is the only expedient to abrogate the irrationality and pessimism of our existence.

Whether the romance of life is a voluntary one for the soul, or a necessary, useful, agreeable one, I do not know; but it is well possible that life is not a useless dream of the soul. It seems impossible to reach perfection in anything without suffering, without struggle; just as little as one can learn to play piano without practicing to exhaustion just so little can one appreciate the value of things which one does not miss. Kant correctly says that pain has to precede pleasure. Use and exercise is doubtless just as necessary for the soul as it is for the muscles of the body, and Jesus was right in saying: "Him that I love, I chasten." Look at the so-called happy ones who walk through life without struggle; how seldom can you ascribe to their existence a beneficial influence to themselves or to others? And who could deny that even an ordinary dream can be instructive, inspiring, or intimidating, and doubtless often was. Who is able to estimate the consequences and the benefit which our life-dream has for the invisible architect of our body?

Everybody knows that children inherit dispositions of every kind from their parents; this is not so surprising as coming from the mother, but that the same is possible from the father, is marvelous, on account of the exceedingly fine material which causes such extraordinary effects. The acting and not acting of a man influences his blood and lymph; the seed is, so to speak, the mysterious logarithm of the organic disposition; and thus the conduct of every one must influence the material out of which his body and the bodies of his children are built. Perfection is the purpose of all evolution, and perfection is brought about through improvement, both of the body and of the soul. That there stands a being behind the "I" of our consciousness (we call it soul)

is abundantly proven by the facts of hypnotism, somnambulism, and spiritism. We find there thoughts which are not rooted in the consciousness of the human Ego, because they originate from a mode of thinking unknown to us. Things are experienced there, which cannot be accomplished by the organs and senses known to us; they happen in an inexplicable way which has nothing to do with the thinking Ego.

Another proof for the existence of that being which slumbers behind the "I" of our consciousness is the wonderful purposeful structure of the organisms and the instinct of the animals. But most of all is it proven because only by its existence does the reasonable and moral purpose of the world become possible; only under this supposition is the perfection, according to Darwinian principles, thinkable, and pessimism avoidable, because spiritual work and moral victories transform themselves into talent and character, which are bound to raise the coming organisms to a higher state of development. For the soul itself, the human life may have no greater signification than that of an edifying dream, which is in the meantime more horrible than agreeable; but however this may be, the physical life can never be entirely lost for the soul, because it will always be able to gather some experiences from it.

I cannot forbear to mention here the belief of the Hindus, according to which the soul, after many incarnations, is able to remember its former lives. There is, of course, nothing to verify this belief, but who knows if the idea is not intrinsically correct in so far as our faculty of recollection may, in the course of time, be developed far beyond our present state? Who knows if the great teachers, Buddha and Pythagoras, are not, after all, the pioneers in the higher evolution of humanity, who spoke the truth when they affirmed to have a recollection of their former lives?

THE DIVINE IMAGE.

By C. H. A. Bjerregaard.

SOME years ago I delivered a lecture on classical sculpture, before the young people of a Presbyterian church not far from New York. I learned in time that the lecture would be attended by many pious people and several ministers, church wardens, and presbyters, anxious about the way I would handle the subject. In fact, they had pleaded with the young people to cancel the subject and lecture, which was thought likely to be "dangerous." The young people insisted on having their way. And I had my way, too; I presented eighty stereopticon pictures, and among them numerous "nudities," so-called. How could it have been possible to speak about classic sculpture without representations of statuary?

It was on the subject of "nudities" that the fear had arisen among the worthies of the church, and they came to see for themselves. To disarm the prospective enemies, I hit upon a plan. After the usual introduction, I said to the audience: "I am here to show you God." I waited a moment, and added: "Do you want to see God?" I waited, and again continued. "Since there be no hesitation, I presume you want to see God."

Having got the attention of my audience and roused curiosity, I said: "You all know the story in Genesis about God creating man in his image—you can not deny that! And you believe that story; therefore if I show you the perfect form of man, you must see God in that form, and that is what I am going to do tonight. I am going to show you God's image, the perfect man. Do you or do you not want to see it? If you do not want to see God's image, I ask you to

leave this room and hold your peace. After I have begun to speak and to show you Greek and Roman statuary by the stereopticon, I do not want to be interrupted. And I do not want any criticism when I am through. I am here by your invitation, and I shall speak as an artist should speak."

Nobody left the room and no objections were made then or later. Moreover, a goodly number of those attending met me a week later for a walk through the Metropolitan Museum of Art and were eager to hear more about the marvels of the divine images as interpreted by sculpture.

That there should be so much opposition from the church to art, especially to representations of the human body, is a disgrace. If the church would reform, and teach the congregation about the "divine image" by means of art, we could progress very fast, and all people would soon learn mysteries which now are called "occult." They would then no more be "occult."

It is a hopeful sign that some earnest students search for our occult powers by way of biology. But too little, if anything, is done to discover the occult powers manifested by our form and human shape. An earnest endeavor in that direction could reveal to many the value of the human shape, as shape. Our shape is intimately connected with our "divine image."

I shall speak about the "divine image" as form, from the standpoint of the "Inner Life" or mysticism. You will notice that the "divine image" is not related to karma and reincarnation. These two terms have moral significations. The notion of the "divine image" is cosmic by nature, and belongs to a different range of thought. I can not now enter into details regarding the difference.

The "Divine Image"—what is it? whence is it-

The immediate form of the idea expressed by the notion of the "divine image," comes to us from Genesis; but that does not say that the idea of the "divine image" arose with the Hebrews; far from it. Many Asiatic religions had felt that if the soul were not essentially god-like, it could never know God. Hence these religions hold notions about the "divine image" not far different from the Hebrew.

Similarly Socrates suggested that the soul, by its own

native capacity, was able to rise to truth and beauty and goodness. Plato carried that doctrine further. He insisted with emphasis upon the divine origin of the soul. In fact, that doctrine is the presupposition of his entire philosophy.

What the Old Testament calls the "divine image" was often in antiquity called Genius, and understood as a tutelar divinity. In modern times the idea of Genius has been transferred to gurus, guides, and others. If these moderns are worth anything, they should be able to show their individual pupils what the pupils' divine image is.

In order to get anything like a clear idea of the meaning of the notion the "divine image"—what is it? whence is it?—we must clearly understand the two essential forms of all theology and psychology. One essential theological form is that which speaks about God's immanence; the other is that which asserts God's transcendence. I shall treat the subject from both standpoints.

By God's immanence is meant that God is the soul of the world. By God's transcendence is meant that God is outside the world and not directly related to it. The two theories give two varying aspects of the "divine image."

Our psychological relation to the world is twofold, or more than two fold. For the present, I shall deal with it as twofold, and shall illustrate, rather than define, this relationship.

If you are seriously related to life and are in communion with Nature, you will find that an early morning, at or just before sunrise, will quicken your heart with fresh hopes and insights. The hour is essentially an affirmation and a deification of existence. Your eyes will salute the sun with an enthusiastic glow. You become an artist. The tonic of the freshness increases your moral vigor and is a bath for the body. This condition and experience is a manifestation of the "divine image" under the form of love, love created in white flames; in hallowed passion.

A traveller on the Paths of Mind will experience his "divine image" differently. To him the morning is cold, abstract. Its purity seems to bleach existence. It makes him puritanic, almost pessimistic, and his judgment of his fellow-men is apt to be merciless. The mind quickens his vision of

the grand pattern of creation. He seems to understand the molds in which it was cast, but he cares not for the mold; he thinks of Essence. He becomes cold and abstract like the air, and spurns existence as existence. This traveller also experiences the "divine image," but so transcendently that the human almost ceases to be.

You see by these two illustrations two forms or manifestations of the "divine image." It is as necessary to know these two as it is necessary to know the two theological views. The reason is this: that your and my "divine image" partakes of either of the two, and, since the image is our individual work, and is the key to our powers, activities, and all forms of our life, we can in no way come into the truth of our life except we understand our "divine image." This also explains the ancient injunction: "know thyself."

The notion about the "divine image," which is the common one, comes to us from the Old Testament and has been considerably enlarged in the New Testament, but as yet theologians are not in accord on what it is.

Theological opinions swing between the two natural extremes, the body and the soul, and those opinions dominate the theological doctrine on the "divine image." That man was created in the image and likeness of God was understood by the early writers to mean that "image" had reference to body, its beauty and intelligence of aspect and erect stature, three characteristics with something majestic in them. "Likeness" was supposed to refer to man's spiritual and moral nature.

St. Augustine declared that "image" related to *cognitio veritatis*, knowledge of truth; and "likeness" to *amor virtutis*, love of goodness. Scholastic doctrine was built on that, and the distinction went into Roman Catholic doctrine. But that distinction and that doctrine have no warrant in Genesis. The two Hebrew words used there are merely explanatory of each other. The Scriptures simply mean that man at his creation was like God—whatever the specific sense of that may be. Hence neither St. Augustine nor the Roman Church are biblical. The reformed theologians and the majority of theologians after them understand that man's likeness to God, means that man is endowed with attributes which belong to God's nature as a spirit. By those attributes

man is distinguished from all other inhabitants of this world, and is raised immeasurably above them. In fact, man belongs to the same order of being as God, hence we can know God and have communion with him.

Also on this point theologians disagree; namely, on how we are the offspring of God and partakers of his nature as a spiritual being. The details of that controversy are not interesting enough for my present purpose; I will therefore omit them. But this point has been gained by the theological view: it is conceded that we are of the divine family and bear a distinct family likeness and image.

To show how this theological definition has struck a modern man, who was also a mystic, let me quote a poem by William Blake, entitled "The Divine Image":

To mercy, pity, peace, and love
All pray in their distress;
And to these virtues of delight
Return their thankfulness.

For mercy, pity, peace, and love
Is God, our Father dear;
And mercy, pity, peace and love
Is man His child and care.

For mercy has a human heart,
Pity, a human face;
And love, the human form divine,
And peace, the human dress.

Then every man of every clime
That prays in his distress,
Prays to the human form divine,
Love, Mercy, Pity, Peace.

And all must love the human form
In Heathen, Turk, or Jew;
Where mercy, love, and pity dwell,
There God is dwelling too.

William Blake explains the "image of God" by the terms of Love, Mercy, Pity, Peace. These four are God, he says, and they are also human. Where they dwell "there God is dwelling too." So far, so good,

William Blake also wrote another poem, called "A Divine Image." Note, it is named a divine image, not as the former the divine image. Blake meant in this later poem to make sharp distinctions, and he succeeded.

The first poem is, according to him, the divine image; the latter is a divine image; that is to say, "divine" here means "demonic."

Cruelty has a human heart,
And jealousy a human face;
Terror, the human form divine,
And secrecy, the human dress.

The human dress is forged iron,
The human form a fiery forge,
The human face a furnace seal'd,
The human heart its hungry gorge.

The poem pictures no "divine" image like the former. Its "divinity" is of the demonic order. Its antithesis is Cruelty, Jealousy, Terror, and Secrecy, four evil virtues or powers in human form. In the first poem we have Ahura-Mazda; in the latter Angri-Manus, both manifesting through man. I shall not indulge in any comment on this latter poem, though the subject raised may be of intense interest. I must come back to Genesis.

God (Elohim) said, "Let us make man in our image," and so on. To whom does God address these words? Who is the "us" spoken to? Possibly God (Elohim) addressed himself (herself or itself), as theologians have thought. But it does not seem likely that the Deity used the so-called *pluralis majestatis* which royalty uses today in self-glorification. It seems much more likely that the Deity addressed the already-created cosmos, the sun, the moon, the earth, and the stars; and that interpretation has not only many ancient commentators for it, but almost all religions; the-

osophical and mystical teachings hold that most important parts of man come from the sun, the moon, the earth, and the stars.

Accepting that interpretation, it becomes possible to speak of two "divine" images, even if they are opposites. The one "divine" image is from the creator (or Father); the other "divine" image is from the cosmos (or the Great Mother). The image from "the Father" corresponds to that theology I spoke of before as transcendental. It also corresponds to that psychological view illustrated by the cold and sublime morning. In both there is something unearthly. The image from "the Great Mother" (Nature), corresponds to that theology I spoke of before as immanent. It also corresponds to that psychological view illustrated by the morning with its hopefulness and tonic character. In both these two views there is something that attracts us, just because we are human and natural.

Having an abundance of evidence for the truth of my assertion, I say that antiquity by that sentence in Genesis where Elohim (God) speaks to "us," meant that Elohim (God) addressed the already-created world, the sun, the moon, the earth, and so on. But it can be argued, and with good reason, that our actual human existence does not show simply that double humanity which we should expect, a divine image partly divine and partly natural. We know there is a disturbance in our constitution. We know that the divine and the natural man are in conflict with each other. We know that we do not live in a gradual and peaceful unfolding of character and constitution, but that life is full of ups and downs. All this conflict, this disturbance, this sinfulness is correctly described by the second poem of William Blake.

Here I must come to an end with theology and sin. My object is to demonstrate that image which is truly divine in man and nature. Let me point out how the "divine image" may be found in nature. Let me now invite you to come with me into the Open, and I will show the Divine Image stamped everywhere. I will not take you into the wilderness or up upon high mountains or into the deep sea. We

cannot all reach such places. We will stay with the small and all the familiar little things near by our homes. Familiar, I said; yet so far off, and unknown to many!

The gods are in your back yard, and there eternity is crying out to you; for example, from every blade of grass. Look at the dirt in the corner and you will find the grass. You cannot suppress it. It is the commonest of the common. So is divinity. If let alone it soon covers all filth and turns sin into purity. It is Ahura-Mazda conquering Angri-Manus. The word "grass" means "that which grows." Grass means birth, growth, conquest. And the "divine image" is the soil in which we grow and have our being. Ere the creatures of the flood and field came forth, the earth brought forth grass. The gramineae furnish the main food products for man and beast. Likewise does the divine image and purpose sustain all life, physical and spiritual. The stone temples in antiquity erected to the sun are gone. They preach no more. But the grass is still the sun's preacher of divine thoughts. It is the earth's oldest preacher. Take your hour of devotion into the back yard and the grasses, the spiders, and all the small creepers will show you the "divine image." It is there. Try to learn the secret in the back yard!

Look for "the divine image" in structures built by music, in forms of thought, in gems of experience, in shafts of imaginative light, in the aroma of love, in the riches which silence holds, in the up-building power of patience.

This is the riddle of Odysseus:

"I am a part of all that I have met;
Yet all experience is an arch wherethro'
Gleams that untravell'd world whose margin fades
For ever and for ever when I move."

And the answer to the riddle is "the divine image." In other words, "the divine image" is not a material substance, but a liquid note, a trembling accord, a variegated lightning flash, an elusive thought, a grieving passion, altogether unstable. And yet one need only go into the garden to find the image everywhere: in the midday summer glow, in the peace of the evening, and also on a cabbage leaf as well as

on the face of a potato. The gardener's flower gets no more hold of the image than the weeds he destroys.

If people would only open the five windows of the soul, they would find the Divine Image all around them in nature. If they were aware of their place in the fraternal links which bind all things together, that chain would be so strong that no evils could separate one individual from another. Everywhere there are unseen existences of "divine images" calling. Any highroad leads to gateways where may be felt the loving gaze of a Presence familiar to us. Let the smiling meadows, the clever trees or expressive hills explain. When the "divine image" has been seen in the Open, "the world of man dances in laughter and tears" and, "mad with joy, life and death dance to the rhythms of this music."

Erigena had seen "the divine image" when he exclaimed that all creatures were a theophany, or appearance of God. And all nature-mystics knows it too. To them the manifoldness of the woods, the sea, the field, and the roads are showing God's face. A blade of grass, the golden-belted bee, the beauty among blackberries, all hold the "divine image" in their Inner Life; but it is as the poet sings: "The earth remains jagged and broken to him or her who remains jagged and broken."

You will have noticed in that which I have said, I have blended the Divine and the Cosmic and you can not separate them. The Divine permeates the Cosmic and the Cosmic raises itself to the Divine. They are related as man and wife, as Inner and Outer, and the One and the Many. In other words, the two divine images blend into one image, and that is beyond form, time, and place, and appears as a reality to him or her "whose inward sight is clear." This blending leads to suggestions regarding that which the Divine Image may be. It suggests Eternal Goodness, and, penetrating into the heart of silence, we perceive the Eternal Fulness, something which neither thought nor feeling can express.

Now to the mystics. Let me now try to show what "the divine image" may be, such as the mystics see it in the soul; or, as some say, as it is within. But my presentation shall not be intellectual. We shall not get far by an intellectual search. To attempt to fold the Divine Image into an intel-

lectual formula is as futile as to try to catch the moral life which Wordsworth ascribed "to every natural form, rock, fruits, or flowers; even the loose stones that cover the highway."

The Divine Image is no symbol; it is a reality, but it is as impossible for a scientist to weigh and measure it, as it is for him to tell us why the poles of the earth wobble, or what the gleam of lightning may be, or the voice of thunder. Even the psychologist cannot help us with the question about the divine image any more than he can tell us how emotions can weave lyric poetry or why a baby smiles to its mother. The painter can no more place that divine image in colors before us than he can demonstrate the majesty of a straight line or the loveliness of a curve. He can paint both lines into alluring compositions, but that does not explain how thoughts find lodgement in fibers and nerves, or why roots descend and stems ascend. In other words, the divine image is so colossal a fact that no human faculty can grasp it, and yet all human faculties are expressions of it. All nature mysteries point to it.

Though we cannot know the "divine image" intellectually, we can, nevertheless, live by it. Let us not be discouraged. There are other ways than the intellectual. Mankind is growing, if not in goodness and use of the divine image, at least in understanding by means of inner visions. That our understanding is becoming fuller and deeper is proved by the fact that age after age has the same experiences, and that these experiences prove each other.

The Burmese Buddhist speaks of "The Inward Light" which awakens in him the music, the thrill, and the sense of truth. It is to him a magic mirror held to nature. He not merely looks into the mirror; he listens to it; he hears and he learns. He never mistakes form for the Truth. The mirror shows that all life is God. The Burmese Buddhist knows the "divine image."

The Quaker rests his thought and practice upon "the Light Within." This guide is the "autonomy of the individual"; it consecrates to truth and goodness; it creates order and harmony; it is an immediate revelation; it comes and is present without human means. "The Light Within"

does not stream out into the outward; it opens inwardly into God. The Quaker knows the "divine image."

Mystics in general, whether so called or not, know of the "secret place of the Most High" where "they may abide under the shadow of the Almighty" (Ps. 91, 1.). That shadow is their defence, their sanctuary. It is a living light. It has the power of plans and purposes. By it they apprehend God. By it they receive His fulness and grace for grace (John I., 16.). Mystics, in particular, speak about the living light and tell us how it becomes their sanctuary, and about God's presence in it. And when they attempt a psychological definition they call it the apex of the soul, the point which touches the heavens. Some of them also call it the "ground of the soul" or "the fire of the soul," terms clearly enough expressing a realization of the indwelling god.

Even speculative philosophers, who, as a rule, fear sentiments, admit that there must be something in the notion of the "divine image." They call it the "divine principle"; but that is too weak a designation. They miss the religious element in the notion. To speak of principles is to deal in abstractions and to shun the personal element. We cannot commune with an abstraction. The connecting link between personalities must be something personal and not an imagination.

The background to all I have thus far said about the divine image" is in the spirit of the doctrine of Divine immanence, or the idea that God is the soul of the cosmos. But I told you before that there is also another theology, that of the transcendental god, or the idea that God is unknowable and outside the cosmos and removed from it in all ways and manner. How does the doctrine of the "divine image" appear to that theology?

In the main, that theology teaches that we have no "divine image" in us by nature; but we may get it by grace, as something added to us. It must be imparted. Mystics of the transcendental theological schools declare that there is no "divine image" in us till God is born in the soul.

To help us in giving birth to God in the soul we are under the tuition of the Holy Spirit and of Masters, angels, high

spiritual entities, whose office it is to lead us on the Way to Heaven or to the Inner Life. Those who live or try to live the Inner Life are always under correction directly, either by the Good Spirit, or by a Master of transcendental nature. The Inner Life is seldom a full presentation of the "divine image"; it is rarely more than a life lived under Divine discipline. It cannot be otherwise, because the inward light lays bare all our flaws and shows how far we are from the truth of life. And it is as George Fox so wonderfully preached, that "the light which shows you your sins is also that which heals them." Healing means restoration, and that again means change, alteration, or substitution of one thing for some other things or condition. And such re-instate-ments are painful. Repairing causes blows, tearing asunder, renovating, and so on. The Inner Life cannot be established where mistakes, faults, and sins prevail or have control. They must be removed. It is a *sine qua non*. No peace can come where there is confusion. No calm before life has been simplified.

Strange as it seems to those who have not had the experience, to begin to live the Inner Life means to invite sorrow and tribulation. It means chastisements, and in the beginning it looks to the candidate as if he were to attain the very opposite of that which he is striving for. But there is no hope for him and he cannot advance till he sees the necessity of all his sufferings and deliberately begins and persists in simplifying his life, keeping out of entanglements, and learns to obey the divine calls which, by his self-denials, become clearer and clearer. I think it is safe to say that nobody makes any real headway in the Inner Life if "the divine image" presented by the divine calls is not the driving force, the constant urge and prompter. The reason is, "the divine image" is a living light, a light with healing in it, or, as George Fox said, "the light which not only shows your sins, but which also heals them." The "divine image" is the cosmic order personally present in us. And now in conclusion let me try to show how the spirit strives (Gen. VI., 3) with people, or how the Divine Image calls and illuminates souls. Almost everywhere and at any time one may meet people complaining about adverse conditions and ready with

arguments for their assertions that they are not to blame for their ill luck. Strange, but true: these people are under training by the Spirit, and the Divine Image presented to the inner vision makes them unhappy. The spiritual method applied against them by their guide aims at simplification of their life, at removal of entanglements, and is an urging in the direction of the truth of life. But they will persist in fighting against these blessings, or misfortunes as they call them. Incredible as it sounds, the "mystery of godliness" is working in these people and illuminating them, but they will not see, because their self-conceit hinders. Their self-assertion produces a false world and denies that there can be anything of value to them if it be beyond their reason and education.

It is for such people that solitude and silence are recommended—at least for a time. Solitude, or retirement from "the blooming, buzzing confusion," of the every-day life, immediately brings out the "Divine Image." Silence, or the quieting of conflicting thoughts and desires, and their restlessness, will immediately make the "Divine Image" speak and the otherwise "small still voice" can be heard.

The remedy thus seems to be right at hand, and blessings abounding. But if sincerity is lacking and faith in the Divine Image is absent, the person flees solitude and silence as if they were cursed conditions—in fact, they rise against him with stern faces and unrelenting calls. But they are not enemies. They are himself. They have only by him been made what William Blake called them in the second poem: cruelty, jealousy, terror, and secrecy. They throw him into a fiery forge and tear him. In the fiery forge they mean to remelt him and burn away all untruth. They tear off his false arguments and leave him naked, or without any excuses.

Most people fear this process and the moral element in it. They are cowards. They therefore continue the hell of their existence. Peace and rest they cannot attain till they voluntarily place themselves in obedience to the call of the Divine Image. No miracle is possible. The Divine Image is either a "savor of life or a savor of death." If you do any preaching, speak thus to those unhappy ones you meet!

It is, however, not only self-conceit and willfulness

which make people ignore the Divine Image. Ignorance is also a cause. On account of undue importance given to worldly possessions, most people are ignorant about the cosmic conditions they live under, or, as I have already spoken of them as the Divine Image in nature. They are also ignorant about their own psychological and spiritual constitutions. Many have not even heard anything about the Divine Image. Striving for worldly possessions, they have come to give an undue value to their intellect, to their thinking. Intellect is only a tool; but they considered it their highest and best element. They have made a servant into a master. Their restless brains must be quieted. The intellectual millstones must be stopped. In their incessant whirls they grind all feelings and common sense to destruction. These ignorant ones must come to a restoration of the guiding feelings, or else they will never come to see and realize the world and its things as they really are.

There was more truth than most people have yet realized in Keat's aspiration and exclamation: "O, for a life of sensations rather than thoughts." The poet clamored for that lovely world which thinking cannot give us, but which appears quickly and with force when we stand in immediateness and simplicity of life. It is the real world and not a toy world made by imagination or thought. Its realm of manifestation is in the feelings in those swift flashes of unborn beauty only experienced by the soul. By sensations Keat meant that inner region of mind which manifests itself in intuitive joys and direct experiences of the divine; for short, the immediateness of the Inner Life or the Divine Image.

As regards the relation to the Holy Spirit and the Masters, there is nothing to do for the candidate than to trust them implicitly and them only. There must be no duplicity, no simulation, no insincerity. If there is, it is immediately discovered and the soul sinks lower than it was before in the chaos.

And now a last word. The subject is of great importance.

The "divine image" is the key to our life. It is its life. It is its Way of method. It is the eternal will as regards our life, its plastic power. It always speaks as "the right voice." Who will then dare to neglect it? No salvation without it!

THE RITUAL OF HIGH MAGIC

By Eliphas Levi.

Translated from the French by Major-General Abner Doubleday. Annotated
by Alexander Wilder, M.D.

CHAPTER VIII.

Advice to the Imprudent.

AS we have said several times, the operations of the superior knowledge are not without danger. They may lead those to madness who are not firmly established upon the base of supreme, absolute, and infallible reason. They can over-excite the nervous system and produce terrible and incurable maladies. When the imagination is startled and frightened, they can produce fainting and even death through cerebral congestion.

Hence we can not do too much in turning away from them nervous and exalted persons, young people, and all who are not in the habit of mastering themselves completely, and controlling their terror. In the same way nothing is more dangerous than to make a pastime of magic, like certain individuals who have an evening entertainment of it. Even magnetic experiments made under similar conditions, can only fatigue the subjects, lead opinions astray, and divert from our knowledge. We cannot with impunity make sport with the mysteries of life and of death; and the things which we ought to take in earnest should be treated seriously and with the greatest reserve. Never yield to the desire to convince by the effects produced. The most surprising effects would not be proofs to persons not already convinced. Any one could always attribute them to natural operations, and look upon the magus as an accomplice more or less adroit of Robert Houdin, or of Hamilton.¹ To ask prodigies in

¹An Arabian proverb says: "The conjurer can learn from the adept, but the adept cannot take from the conjurer."

order to believe in the science, is to show ourselves unworthy of it, or incapable of comprehending it. **Sancta sanctis.**²

Never boast of arcane operations which you have performed, even though you had raised the dead. Beware of persecution. The Great Master always recommended silence to the sick whom he cured, and if this silence had been faithfully observed, the Initiator would not have been crucified before the completion of his work.

Meditate upon the twelfth figure of the keys of the Tarot; think of the great symbol of Prometheus and be silent.

All the magi who divulged their works died violent deaths, and several were driven to suicide like Cardan, Schroeppfer, Cagliostro and so many others.

The magus should live in privacy and make himself difficult of approach. This is what the symbol of the ninth key of the Tarot signifies, in which the initiated is figured by a hermit enveloped entirely in his mantle.³ This seclusion, however, should not be isolation. He must have his periods of devotion, and his friendships, but he should choose them with care, and preserve them at any price. He ought to have other professions than that of magician. Magic is not a calling.

In order to give ourselves up to ceremonial magic, we must be without disquieting preoccupations. We must be able to procure all the scientific instruments, and know at need how to make them up ourselves. We must in short secure for ourselves an inaccessible laboratory, where we need not fear to be surprised or interrupted.

The next is the essential condition; we must know how to equilibrate forces and restrain the enthusiastic outbursts at our own introductory achievements. This is what the eighth figure of the keys of Hermes represents, in which we see a woman seated between two pillars, holding in one hand a drawn sword, and in the other a balance.

In order to keep forces in equipoise it is necessary to

²Holy things for the holy.

³Kings III, xix—13. "When Elijah heard, he wrapped his face in his mantle, and went out, and stood in the entrance of his cave."

maintain them simultaneously, and cause them to act alternately; a double action is represented by the use of the balance.

This arcanum is equally represented by the double cross of the pentacles of Pythagoras and Ezekiel, where the crosses are balanced with each other, and where the planetary signs are always in opposition. Thus Venus is the equilibrium of the works of Mars. Mercury tempers and accomplishes the works of the Sun, and of the Moon. Saturn should balance Jupiter. It is through this antagonism of the ancient gods that Prometheus—that is to say, the genius of science—succeeded in introducing himself into Olympus and in stealing the fire from heaven.

Must we speak more clearly? The milder and calmer you shall be, the more powerful your energy will be. The more energetic you shall be, the more precious will be your gentleness. The more skilful you shall be, the better you will profit by your intelligence and even by your powers; the more indifferent you will be, the easier it will be to make yourself loved. This is experienced in the moral order, and it is strictly exemplified in the sphere of action. Human passions, when not restrained, produce by a fatality effects contrary to their unbridled desire. Overweening love results in antipathy. Blind hatred destroys and punishes itself. Vanity leads to abasement and the most cruel humiliations. Hence the Grand Master⁴ revealed a positive mystery of magic science when he said, "Would you heap coals of fire on the head of him who has wronged you—forgive him and do him good." It will perhaps be said that such a pardon is hypocrisy, and very much resembles a refinement of revenge. But it must be remembered that the magus is sovereign. Now a sovereign never revenges himself, since he has the right to punish. When he exercises this right he does his duty, and he is implacable as justice. Moreover, let us remark in order that no one may miss the sense of our words, that the question is to correct evil with good and to oppose gentleness to violence. If the exercise of virtue is a chastise-

⁴Solomon. See Proverbs XXV, 21, 22.

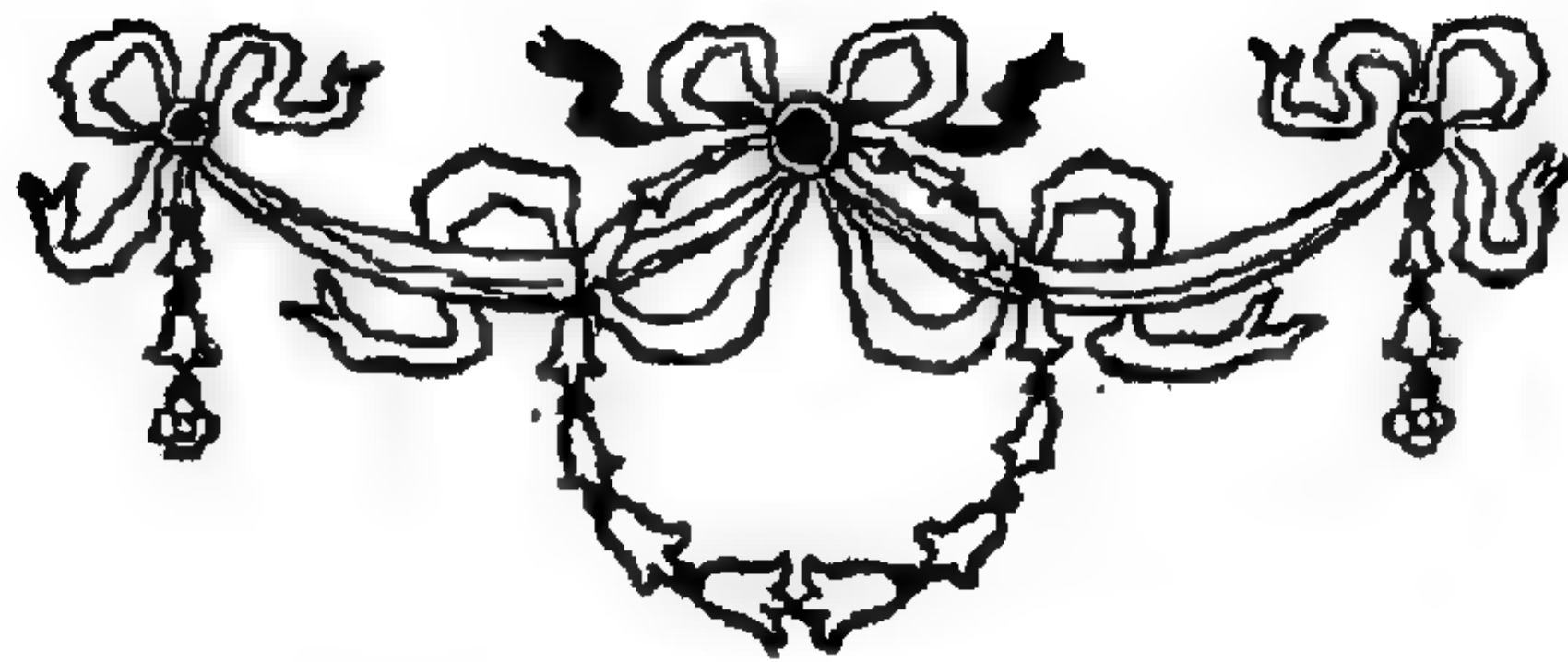
ment for vice, no one has the right to demand that it shall be spared him, or that pity be taken upon its shame and its griefs.

He who gives himself up to the scientific operations, should take moderate exercise every day, abstain from watching too prolonged, and follow a wholesome and regular diet. He should shun the emanations from corpses, the neighborhood of stagnant water, indigestible or unclean articles of food. He should above all, every day, take his mind off from magic preoccupations by material cares or work, either of art, industry or even of trade. To be constantly looking, is not the way to see clearly; and he who passes his life in always aiming at the same object, would end by never attaining it.

A precaution which it is always necessary to use is never to attempt any operation when we are sick.

The ceremonies being, as we have said, artificial means of creating habits of volition, they cease to be necessary when these habits are acquired. It is in this sense, and while addressing himself solely to perfect adepts, that Paracelsus proscribes their use, in his "Occult Philosophy." Before omitting them altogether it is necessary to simplify them by degrees, according to the experiments that we are able to make of acquired forces and of established habit in the exercise of extra-natural will-power.

(To be continued.)



MOMENTS WITH FRIENDS.

Are animal magnetism, mesmerism, and hypnotism related, and if so, how are they related?

Animal magnetism is a force related to the magnetism which is apparent in inanimate bodies, such as the lodestones and iron magnets. The same force is raised to a higher power in animal bodies. Animal magnetism is the operation of the force through animal bodies which are of a certain structural nature, relating to polarization, so that the structure can induce and then serve as a channel conducting the magnetic force to other physical bodies.

Mesmerism is a name given to an application of animal magnetism, after Mesmer (1733-1815), who rediscovered and then taught and wrote about the force here called animal magnetism.

Mesmer, at times, used animal magnetism naturally; at times he used his mind in connection with the magnetism. His method is called mesmerism. He directed the magnetism as a fluidic force through the tips of his fingers into the body of the patient, thereby causing sometimes sleep, called after him mesmeric sleep, and often effected a subsequent cure. He often put the patient, when the patient was under mesmeric influence, into different states, to which states Mesmer gave different names. His methods and variations are mentioned by numerous writers on that subject.

Hypnotism is, as the name indicates, the causing of a kind of sleep. Self-hypnotism is the causing of sleep through the action of one's own mind when one wholly or partly switches his conscious principle off from the connection with

the conscious center in his brain. Hypnotism generally is the operation of one mind upon another, with or without the aid of animal magnetism, so that a sleep of the hypnotic subject is caused by the action of the operator when he interferes wholly or partly with the connection of the conscious principle and center through which it acts consciously in the brain of the subject. The hypnotic sleep, resulting from the interference with the connection of the conscious principle and the center through which it acts consciously, differs from normal sleep.

In normal sleep the intelligence or conscious principle moves away from the conscious center in the brain, so that nature may repair the body and restore the equilibrium between the cells. The conscious principle may hover around the centers of the sense nerves in the brain, or it may recede beyond these centers. When the conscious principle remains around one or more of the centers connecting with seeing, hearing, smelling, tasting, then the sleeper dreams, and his dreams are of sensuous perceptions, either of the physical or of an inner world connected with the physical. In dreamless sleep the conscious principle remains conscious, but inasmuch as it is removed from the senses, man does not know how to interpret what it is conscious of.

Producing hypnotic sleep is an interference with the conscious principle of another, who cannot or will not resist the interference. When the conscious principle of the subject is driven away

from its conscious center, with which it is connected during waking, the subject falls into the hypnotic sleep, which is a partially or wholly unconscious sleep, according to the greater or lesser distance to which the hypnotizer has succeeded in driving the conscious principle of the subject. During the hypnotic sleep the hypnotist may cause the subject to see or hear or taste or smell or feel any sensations which can be experienced in waking, or he may cause the subject to do or say what the hypnotizer wants him to do or say, with the single exception, however, that he cannot force a subject to do an immoral act which would be repugnant to the moral sense of the subject in the waking state.

The operator's mind takes the place of the conscious principle of his subject, and the subject will respond to and obey the thought and direction of the hypnotizer, according to the clarity and power of thought of the hypnotizer and the degree to which he is in touch with the brain organism of the subject.

The answer to the question as to the relations of animal magnetism, mesmerism, and hypnotism is that animal magnetism, being a natural force operating from body to body, has to do with human bodies; mesmerism is a method of applying animal magnetism; hypnosis is the result of the use of the power of one mind exerted over another mind. It is possible for a mind to produce magnetic effects by directing the flow of animal magnetism. A hypnotist can predispose a subject to the hypnotic subjection by first working with animal magnetism on the subject; but in their nature mag-

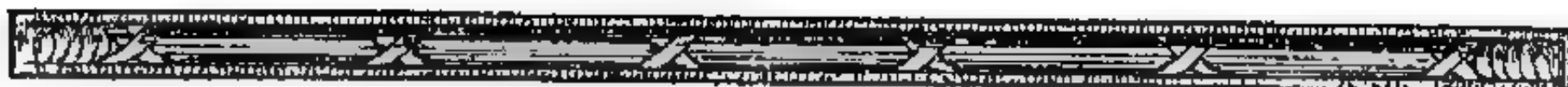
netism and the hypnotic force are distinct from each other.

How can animal magnetism be cultivated, and to what use can it be put?

Animal magnetism of a man can be cultivated by making his body a good magnet and a center to which the universal life force, operating as magnetism, is attracted. A man can make his body a good magnet for the universal life by causing the organs in his body to perform their functions naturally and normally and by preventing excesses in eating, drinking, sleeping, and by control of the sensual nature. These excesses result in a breaking down of the storage battery, which the invisible form of the physical body, sometimes called the astral body, is. Absence of excesses allows the form body to become strong and causes that gradual polarization and adjustment of the molecules which has been before mentioned. When so built up the form body becomes a reservoir of magnetic force.

Some of the uses to which animal magnetism can be put are to build up a personal magnetism, to make the body physically strong and healthy, to cure disease in others, to produce magnetic sleep—which is not to be mistaken for hypnotic sleep—and thereby clairaudience and clairvoyance, and prophetic utterances, and to produce magical effects, such as charging talismans and amulets with magnetic powers. One of the most important of the uses to which animal magnetism can be put is to continue the strengthening and polarization of the invisible form body so that it will be rebuilt and regenerated and possibly immortalized.

A FRIEND.



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GHOSTS THAT NEVER WERE MEN.

INTO the mortal part of man are drawn together and con-
creted, beings from the four elements of the spheres.
On the other hand, the physical world is an exterioriza-
tion of man. Both processes, that of precipitation and
that of sublimation, go on continually but unconsciously
to man, who cannot interfere directly with the operations
of nature once he has started them. The elementals are the
projections or specializations which composed man, when
these are again divided up into the elements to which they
belong.

An unformed element takes form through man. As
the unformed elements pass through the individual organi-
zation of a man, his mind acts on them in such a manner
that individual forms are given to the formless elements.
All this is natural magic. The element thus put into a form
has not mind. It is an elemental. It merely has a form
indicative of the element from which it came. That is due
to the action of the mind of man on the element, as the
element passes through his body. The kind of elementals
which are formed and the forms which are given to them,
depend upon the particular element that is worked on, and

upon the organs or parts of the body through which the element passes or which it contacts, and also upon the action of the desire of the man in connection with his mind. The elementals which are so formed have to do with the mineral, vegetable, animal, and human kingdoms.

So the elementals are, so far as they are individually concerned, born through man. The good or evil qualities and attributes depend upon the disease or wholesomeness of the man's body, upon the viciousness or naturalness of his desire, upon the development and orderliness of his mind, and upon his underlying motive in life.

The food with which the physical body is maintained is made up of the four elements. The food consumed is used to nourish the elementals presiding over the organs of the body, and the lesser elementals under them. Man cannot draw in directly from the elements what is needed to supply and keep active the forces in his body, which are elementals. He has to take what is necessary from the food materials furnished him, and he has to consume that kind of food from which his organs can best extract the elements, and most easily convey them and hold them for a time in his body.

By feeding, man transforms the four elements into his body, and after service there he separates them, and by circulation through his organization he forms and distributes them as nature ghosts or mere force into their elements.

So the general design of the elemental system remains the same through different epochs and periods; but a variation of forms of the elementals is caused by the variations of man's desires, and the changes in the development of his mind. At certain periods there will be more elementals that have a disposition which is evil towards other beings, and comparatively few elementals which are friendly; at other times the friendly elementals will predominate. In certain ages the elementals are known to men and become their familiars and men may open up communication with the elemental races without difficulty. At other times there is no commerce, and so a general disbelief in the existence of elementals.

These changes come and go with the progress and development of man, and with his degeneration. The waves of these manifestations may be known during the progress of his civilization, or its dissolution.

The terms of existence of elementals range from a brief period less than that of the life of a day fly, to hundreds of years. The shortest life of an elemental may be the bounding of the element through a part of an organ, which gives a temporary existence to a sentiment or passion, like that of rage, and a long life may be the enlargement of a sentiment or passion into a term of a thousand years. The length of life of an elemental depends upon the clarity and intensity of the thought and sentiment attending the formation of the elemental being.

Man is not the only creator of elementals in the sphere of earth; other intelligences may call elementals into being out of the pure element. Intelligences call them into being by the Word, and according to the Word by which elementals are called into being will their nature, service, action and function be during their term of existence.

The intelligence gives no vocal utterance; but what the nature of the Word is which is pronounced, can be understood by man, as being in analogy to what occurs in the pronunciation of a sound. A sound causes the particles in the air to be adjusted in geometrical form, or plane form, or animal form, or even human form, if the sound is prolonged until the form is taken by the particles.

In the case of the sound made by a human the particles may not cohere long because he knows not how to give to the Word the binding quality, the quality of permanence; but the intelligence who calls beings out of the pure elements gives to the form the permanence which is necessary for the term of the existence of the elemental.

The hostility or the attraction which exists between man and an elemental or any set of elementals, depends upon the man's attitude of mind toward the subject or thing with which that set of elementals is concerned and also upon the make-up of his body and the proportion of the elementals in

the make-up. Owing to the attitude of a man's mind and the particular combination of elementals of which his body is composed, he will attract or repel some elementals or classes of elementals. One class of elementals will seek him, another will avoid him, another will attack him. So apparent accidents are brought about, which affect an individual and sometimes a great number of people who are seemingly brought together by chance, as into a burning theater, or shipwreck, or into a community, at a time it is made to suffer from floods and storms. On the other hand, fortunate discoveries, like locating treasures, or mines, or oil, or botanical discoveries, or chemical inventions by individuals, and the well-being of a countryside, favored with fertility of soil, fat cattle, and rich harvests, and the prosperity of a whole community generally, depend not on luck, chance, nor even industry, but on the combination of the elementals in the human bodies and in nature which bring on these results. Those who are of like natures are attracted to such places; those who are of unlike natures will be repelled, or, if they remain, the ghosts about will be hostile to them. But all this is under the general law of karma, which brings appropriate relations between man and the elementals into existence.

Some men who are favored in their make-up by the earth ghosts, may lack other of the nature ghosts; then such men will succeed in any calling or enterprise or sport with which the earth ghosts are concerned, but will fail or be hurt when so engaged as to come into contact with nature ghosts of those elements which are distinctively absent in the constitution of these men.

A man who lacks a certain element, may induce some of it by developing in himself the corresponding sense and by thinking in such a manner as to get into touch with the missing element. But usually man does not do this. Usually he dislikes the elements he lacks and is not inclined to cultivate the corresponding sense nor to develop a friendliness in himself to that element, and that dislike and the lack in him bring about the hostility. It is seldom that a man is harmoniously related in his make-up to all the four classes of nature ghosts.

The relation of the nature ghosts inside of a man and outside may continue to exist without his being conscious of the relation or of their existence. It is possible, though not likely, that men will become conscious of the existence of nature ghosts while there is such a general disbelief in their existence. As long as man denies the possibility of their existence he is not likely to see a nature ghost. Where one is not able to compel the visible or audible presence of nature ghosts, it is necessary for him to have at least an open mind and to admit the possibility of the existence of nature ghosts before he can understand their nature and activities or can have dealings with them.

Nature ghosts see humans not as humans see themselves, but as the humans really are. Men may see nature ghosts as the nature ghosts are, but men see them usually in the forms in which the nature ghosts wish to be seen. The nature ghosts will be seen as they wish to appear, unless the humans have the ability to see them as they truly are.

A nature ghost will often appear to a human in a natural way, without incantation or ceremony, where the human has the positive traits of that element of which the ghost has the negative side, or where the ghost has the positive and the human the negative traits of the same element. So a female water ghost may appear in human form by the side of a mountain stream to a shepherd boy in whose nature the opposite qualities of the water element predominate, and each, therefore, is attracted by the other. The water ghost, in this case, would see clearly the nature and tendencies of the boy, much clearer than the boy himself would know them; and the water ghost, seeing them, would take on a female form, as in that appearance it would be most attractive to the shepherd. Were the shepherd able to require the sprite to appear in the form which is most representative of the true nature of the sprite and of its place in its class, then the sprite might remain in that human form or change into part flesh, or it might lose the human form or change and appear as a jelly or an oval, nebulous mass. With a friendly relation established, the boy would give a certain tincture of his mentality to the sprite, and

to the jelly-like or nebulous mass a tendency to more coherence of form, and the sprite would later assume a human shape from its association with a human being. The sprite also would confer on the boy certain benefits, such as giving him keener senses to perceive objects of which he might be in search.

The periods when humans are most likely to attract and be attractive to nature ghosts is during early childhood, before egotism is manifested in the child. Then the child and wood nymphs and fairies and sprites form natural associations, at which the child is in no way surprised, but in which it lives just as it would live in the company of other children. The sprites may be diminutive, not higher than a beetle, or they may be of the size of a butterfly, and up to the height of the child, and even taller. In every such case the bond of attraction and the kind of the sprites attracted depend on the respective negative and positive qualities of the same elements in the sprites and the child.

Fairy stories are not all the result of mere fancy. Many of them describe what has happened many a time and what still happens. The narrators may have described what they themselves knew to be, or the matter may have been suggested to them by nature ghosts. Little children may still see these elfish forms tripping through woodland or dancing in the moonlight, or standing by the little cot or perched above the fireplace, or they may see grown-up fairies of full adult size. These usually come to children to give them advice and often protect them in times of danger. But all of this is changed when the child becomes self-conscious and displays its egotism or shows tendencies to vice. In rural districts many children see these sprites, and some children see them even in crowded cities. But with the freshness and naturalness of early youth all memory of them is lost to the children. Only in a rare case will a man or woman have a faint memory of the early associations which were then so real.

When the children grow into men and women, the elementals no longer seek them, because freshness and whole-

someness is absent from the bodies. The elementals of the lowest degrees, the undeveloped elementals of the fire, the air, the water, and the earth are always around a human and make up his body. But the higher earth elementals shun man; to them the grown-up persons have a bad odor. The digestive system to which they are related, is usually in an unhealthy state, called auto-intoxication, from fermenting and putrifying food. The higher water elementals, connected with the circulatory system are not attracted, because the body seems stagnant to them. The higher air elementals stay away because of the impure and selfish thought, and because the man and woman produce a tone through their respiratory system, which tone is indicative of the thoughts and causes these elementals to stay away. The fire elementals shun grown-up people, inasmuch as the sexual system of these is drained and kept impure and their minds are so imbued with thoughts of sex that the higher fire elementals cannot receive any benefits from nor confer any benefits on grown-up people by direct association.

(To be continued.)



SOME SUGGESTIONS CONCERNING THE STUDY OF OCCULTISM.

By Francis Mayer.

Pour connaître les faits des Mystères il faut les avoir expérimentés.
Saint-Yves d'Alveydre.

THE tree of knowledge of good and evil has attracted human minds since the beginning; but perhaps in no period of history has the yearning of souls for occult knowledge been so great as in our days of general unrest. Consequently the output of mental pabulum, offered to satisfy this mental hunger, never was so vast in quantity and so various in quality as at the present time. To the different religious systems and denominations of our fathers and forefathers, and also to their Gnosis, Theosophy and secret tradition was but recently added with the immense bulk of Oriental Theosophy, while in our native soil, Spiritualism, Christian Science, Psychical Research, and New Thought, germinated and flourish more and more, besides a large field of lesser flowers and also many weeds.

Mystics attribute this phenomenon to the recently more abundant influx of a spiritual power, which they call the Holy Ghost, into human minds. Some modern philosophers also admit that in our mental atmosphere a new factor becomes more and more evident, a factor not only influencing but determining the trend of human evolution. Be it called by whatever name, it seems quite evident that this spiritual power, reaching our poor earth, strongly mingles with other and less holy ferments, and the result of this mixture is that the sowing into human minds is not done exclusively by an-

gels, but that the hosts of the adversary are also busier than ever with sowing tares among the wheat. Just look around. Underneath the thin varnish of religious tolerance and behind the new shibboleth of Social Service, Priests, Pastors, Rabbis, Brahmins, continue the merry fight of the times of old for influence and lamb-wool, and among their weapons sulphur and brimstone are still mightier than the true brotherly love. Besides them, a mighty host of false prophets has arisen, catering to those who imagine themselves to be free thinkers, and successfully attracting many weaker consciences with false standards on which sacred names of ancient Brotherhoods are written, with fantastic rituals, self-coined symbolism, and mock initiations. Others appeal to the scientifically inclined sheep, promising them power and influence by developing latent forces in their followers: personal magnetism, hypnotic influence, and the ability of miracle-making by magic. All you have to do is to take a correspondence course and study fifteen minutes daily; the magnetic, health, and wisdom-producing vibrations of your professor, directed faithfully toward you from the other end of the continent, will do the rest. Again, others, mistaking or purposely misinterpreting some sacred mysteries, profane the forces of the Holy Ghost by degrading them to mere means for proceedings of which the invariable result is conscious or unconscious debauchery. The new Babel is complete, and, alas, most of its products go by the name of Occultism.

No wonder then, that many who started navigation on the Ocean of the Occult toward the attractive shores of the Invisible, became shipwrecked on hidden rocks. The pity of it is that not only such navigators went wrong, who reached out for the forbidden fruit with the purpose of accumulating temporal riches or personal influence, but also such who sincerely took up the study of Occult Science compelled by an intuitive desire, or by reaching, with Faust, through bitter experience, the conclusion that our whole world of phenomena, including our positive science, is but vanity and vexation of the soul. And though the former class, supermen made by correspondence, do not deserve

much sympathy, the sincere Jason-aspirants ought to be assisted by all who have personal experience on the Sea of the Occult, where the navigator should be able not only to utilize the strong tides and various winds, but, to some extent, even to produce them, always strictly adhering for direction to the compass called common sense. Such assistance is the intent of the present lines.

At first let us form a tolerably clear idea about Occultism and its purposes. As man is rightly said to stand between the animal and the angel, so occultism has its stand between positive science on the one hand, and on the other, religion or metaphysics; and occultism partakes of both. Positive science deals with phenomena and their causes, as far as our senses and reason go, while religion or metaphysics deals with primary causes, even the First Cause itself. Situated between these two, and connecting them, occultism deals with phenomena and forces which are normally not perceptible to our senses, though their effects often are, and also with matter more subtle than that which we can sense. But, at the same time, occultism deals with living and more or less reasoning beings who inhabit this finer matter and are custodians of these finer forces. Experiences with the—to our positivists, still hypothetical—ether, with the Röntgen and other kindred rays, with the externalisation of our sensibility and motricity and with the human aura, give sufficient evidence of the existence of such finer forces and matter, while, on the other hand, the results already attained by recent psychical research and also by spiritualism (of the honest kind) clearly indicate the existence of, to us, normally invisible living beings. Knowledge of finer matter and forces and invisible beings and of their physics and natural history, forms the scientific part of occultism, while the ability of handling such matter and forces and of using them for our purposes, and the entering into connection with such beings form the art part of it.

Furthermore, occultism not only connects the visible with the invisible in the outside world, but inasmuch as these finer forces and matter produce phenomena not only around us but also in ourselves, occultism connects the vis-

ible, sensible man with the invisible, inner man, also conscious life with the unconscious. Indeed, one of its purposes is to extend our conscious life into the realms of the hitherto unconscious part of our life. And the final goal to be reached by the whole process of perfecting, to which occultism has to furnish the means is, as Paul expressed it (I. Cor. XV. 53-58), a victory over death, won by a biological process which transmutes the corruptible into incorruptible and mortal into the immortal. This definition of the meaning and purposes of occultism, incomplete as it is, gives to the beginner, an idea sufficient to start with, and involves some points worthy of further consideration.

The fact itself that the objects of occult science are normally not sensible matter and forces, makes it at once evident that exclusive book-learning, or even experiments with others are not sufficient to make any real progress in this line of study. Books, lectures, lessons, may teach many things about occultism, but they cannot make one even understand what the occult is in itself, for they do not open to us the Invisible, or extend our consciousness into new realms; neither can they induce a biological process by which the corruptible shall put on the incorruptible. Practice only, and long-continued, earnest, practice may at first furnish us with glimpses and flashes, and afterwards with a clearer insight into this new world; also there may start in us physiological and later biological changes, which slowly lead to the desired perfection. Neither can the necessary experience be gained and the goal reached by observation of and experiments with others, as this point is sufficiently illustrated by the case of recent psychic research, which, despite the immense amount of the intellectual work invested in it, is progressing very slowly. The student who expects results has to offer up to his purpose his own and whole personality, body, mind, and all. He has to become the savant who does the vivisection as well as the object of vivisection, the priest and victim in one.

This does not mean that books, observation, and other sources of information are quite useless. Far from it; at the start these are all necessary to make the student, as far as

it is theoretically possible, familiar with the subject matter, and also with the ways and means by which practice may be started and experience gained. Later on they help him to understand the experiences, and also to further indicate the way. But the standard by which books and other sources of information are to be measured and valued by the student, ought always to be the practical help given to his psychic or spiritual growth. For, as indicated, real occult knowledge is indeed a growth, unfolding from within, and not a mere accumulation of theories. In many points it is like the learning of music. There are some naturally gifted persons who play well on the violin without having had theoretical instruction, but nobody can become a violinist by mere theoretical learning. The real virtuoso has to learn and practice more than the layman would suppose. So must the occultist strive persistently. Numerous theories and continued practice will not make one a musician unless he is also blessed with the natural gift of a musical ear. Likewise, the successful occultist is a born occultist. From the earliest times, this circumstance has been emphasized by all who have dealt with the subject. After his Master, Paul often mentions election and predestination; and when using both expressions in their esoteric sense, he draws a distinct line between Israel and the Gentiles. His followers are also unanimous as to predestination by fate. Many of them point out that the man with the "melancholic complexion" has better chances to be successful in this particular line. Even in our times, Papus (*Magie pratique* 1893, p. 157) writes: "Have you large hands and thick fingers accompanied by a great power to work, and by a big difficulty in rapid assimilation and artistic understanding? But have you, nevertheless, the desire to refine your intellectual personality and make your work and even your appetite servants of your brain? Trust in your memory, which is probably excellent, although a little slow at the start, and I promise you a high career, despite that the way to be traversed shall be a long one." This agrees with my own observations.

At the first look, one might be troubled by the question: is he, or is he not, among the called. After a closer scrutiny

into the matter, the question of predestination ought not to keep back anybody, even if he does not feel the call distinctly. For, as we are already assured by the Master, "the kingdom of heaven suffereth violence," and its doors open to strong will and steady effort. Besides, by the term predestination writers often mean the so-called astral influences dominating at the time of birth or conception. Concerning the influences of the stars—be they the stars of the macrocosmos or of the microcosmos, stars on the firmament, or the more important ones in us—it is written that they give inclination only in a certain direction—but do not force us that way—inclinant non necessitant—and that the wise may overcome them: sapiens dominabitur astris. And if predestination means karma, well, karma is not a steel-walled prison. The very fact that a man takes serious interest in the study of occultism is a sign of real calling, and it is better to go ahead confidently with the work; "for as much as ye know that, your labor is not in vain in the Lord."

Let me repeat and emphasize what cannot be too often repeated. Despite its obviousness, still it is overlooked by many that occultism cannot be successfully approached by mere intellectual effort, and that the only real and reasonable purpose of its study is not to accumulate book-knowledge, but to effect growth and spiritual development by learning from personal experiment and experience. First from experience in the normal waking state; later on, from experience in higher states of consciousness; only in such states can real arcane knowledge be gained. "For," to again quote Paul, "the Kingdom of God is not in word, but in power." (I. Cor. IV., 20), and a power within us; for, according to our Master, the Kingdom is within.

We might as well term that power personal magnetism. But it is not the personal magnetism promised in the advertisements of the many self-ordained and self-anointed "professor" hierophants. It is the magnetic power of the mind and soul, by which light and food for mind and soul are attracted from the Invisible, by which our spiritual vision is opened, our spiritual body develops, our consciousness extends to the realm where fine forces are at work in finer

matter, where other beings live, and into that realm where many of us are indeed already connected, but of which we are unconscious. This power is the *magnes* of the ancients. Personal magnetism, as understood today, is the attractiveness of our person to others. But that is merely a by-product of personal magnetism, or rather one of the by-products included in the "everything else" which shall be given to the successful seekers of the Kingdom.

This all-powerful *magnes* is a power of the mind; it resides in the mind, and is exercised by the mind. Hence the admonition of Paul (Rom. XXI. 2): "Be ye transformed by the renewing of your mind." The Greek word used here is "*nous*." By *nous* the ancients did not mean the intellectual and rational faculty of man only, but the whole inner man, the whole spiritual nature in man. Consequently, the renewing of the mind means not only a new additional development of the intellectual and rational faculties which are extended into the realm of the unconscious and superconscious, but also a radical transformation of the whole man. Study may give the necessary impulse to such a transformation, but study alone cannot accomplish it. A concerted effort and a regular training of the three component and interdependent factors, of mind, psyche, and body are needed to such progress. It means mental effort as well as proper diet; and it means, especially, hygiene for body, mind and morals.

Concerning the proper diet for the body, advice may be condensed to this: quietly put aside all fads and "isms;" eat simple and simply prepared food. The kind of food on which one was brought up is later on—of course, *mutatis mutandis*—usually the best suited to keep him in good health, his digestion in good order, and his blood in vigor and normally circulating. These are essentials. Food does not influence the development of the soul, but unfit food, through consequences of faulty digestion, influences the proper working and manifestations of mind, and also makes the blood unfit. Clean blood, not too thick nor too thin, produces plenty and in good quality that vital nerve-fluid, of which there is so much need for experiments and experi-

ences. Poor blood, devitalized by food of insufficient nutritive values, or by "isms," or by both, is apt to make a man spiritually "dry," barren. The careful observer will find that the right diet for life in the city is somewhat different from the right diet for a life in the open country, the proper diet in winter from that for summer. Later on, as spiritual development advances, further modifications in diet are needed. But all this is a matter of proper introspection, and intuition should give the proper advice. So with exercises, bathing, sleep, and the rest.

Far more important factors are proper mental and moral hygiene. The great importance of these will be evident when the student begins the necessary discipline, investigation into the relations between conscious and subconscious mind, when he notices the hitherto unsuspected influence of the subconscious on the thinking of the conscious mind, and the acts resulting from this influence. At the very first insight he shall face the double law mentioned in that pathetic appeal of Paul (Rom. VII., 12-14). He shall face the law of God after the inward man, steadily warring with the law of flesh and sin in the outward man, and realize the terrible influence "of the prince of the powers of the air" (Eph. II., 2), upon mankind and himself. In order to reach his goal, or even to advance toward it, the neophyte has to harmonize these antagonistic forces, because life in this existence and also on the next plane, which he has to cross on the way to pure light, consists of a mixture of good and evil, and killing evil—were it possible—would at the same time kill a considerable part of his own vitality. Merely to avoid evil would not do, because if avoided in the conscious it would readily reappear, even reinforced, in the subconscious part of the student's own nature. In Genesis is given proper warning against experimenting with Cain and Lamech. The evil in our own nature has to be met, subdued, and transformed into a neutral force, to be afterward used in the interest of the good. This is what we are here for; this is our duty of mediation. Only by knowing and possessing the very weapons of evil, shall we be able to not only fight against flesh and blood, but against principalities, against

powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places (Eph. VI., 12). As the student advances, he shall surely meet these higher enemies so strongly opposed to the perfecting of man. By fighting them, we go through the ordeals of our real initiation, during which, wheat is selected from chaff, and it shall be definitively decided if we are or are not really called, or chosen.

These statements may seem somewhat vague or mysterious to the beginner. But as soon as he is able to lift—though it be only a little way—the veil which now hides from him the Invisible, he will realize that this is more than mere talk without substance. The old statement that occultism finds a man a saint or makes him one—*sanctum invenit vel fecit*—is a dry but exact description of a condition of body and mind, necessary to success in investigations on this particular field of science. So, right at the start, the student must fortify his body, and purify his mind and psyche. First by constantly thinking and acting right, and later, by the application of special purifying rites. Only the strength and purity which reaches deep down into his unconscious nature, can insure the experimenter against failure in the critical but unavoidable moments, when he opens up his body and mind to expected good influences, that others undesired shall not get in, attracted by low and unnoticed desires in the unconscious mind.

Considering further the axiom that occultism finds or makes a man a saint, it is also well to remember that saints—even according to orthodox Roman conception—were not only exceptionally good and god-fearing; like the heroes of older civilizations, they had to be endowed with supernormal powers. The saints were shown by “miracles,” and the heroes by deeds of superior valor. The current opinion then was that heroes received their supernatural power by their descent from the gods, and the saints by grace from above, but they had to work hard to develop and exercise such power. The moral of these myths is evident: the modern occultist has to work hard in order to obtain anything above normal; a thorough purification is only one of the necessary

works to be done, as well as the steady practice of correct thinking and living. According to the purificatory rites in every serious initiation, the aspirant must wash himself with what is called the soap of the wise—*sapo sapientum*—to enable his body and especially his mind to attract and assimilate the aforementioned finer matter and forces, and thus advance in perfection. For good morals is only the passive side of purity, the active side is developed in the ritualistic purification; both of these sides joined, form purity in the esoteric sense of the word, which is then not merely a state, but an active attractive power, a real virtue. It is a moral force, but at the same time a condensator of the fluid, which is called virtue (Mark V., 31). Buddha admonished his followers to—get virtue. Even when such a high degree of purity is attained, the student still shall know temporary reverses, back-slidings; his meditations will be spoiled, his mind often mislead, his force and even his will suspended for a long or short period—one of the most trying ordeals—but he shall not know final defeat, and is not liable to obsessions or possessions, which are oftener found among experimenters in this line than it is generally supposed. Fortunately, many of the too bold or unwise are saved from misfortunes merely by the fact that they have not sufficient psychic power to go wrong. But there is danger for the strong ones.

While writing about purification, it is impossible to circumnavigate the much debated question of chastity. It is a vital question, on the right solution of which success or failure often depend. But here I restrict myself to calling attention to it, not only because it is easy to find the pro and contra arguments in literature, but chiefly because it is my firm belief that everybody must solve this important problem for himself individually, not only on the basis of weighing arguments, but mostly by taking into consideration his own proper needs and forces. In my opinion, at the start, and for younger students, a clean, married life, based on mutual love, but only on condition such may, on the average, be preferable to a single life. But when the student reaches a certain higher development, absolute continence will be a

better choice. When that time arrives, I trust that the student will intuitively find the right advice, given by that same inner power by which he was first called, and the voice of which is at this time already more perceptible. But when once it is decided that there shall be chastity, no further bargaining shall be allowed. True, from the time of Abraham, there were always adepts living in real marriage, because when a man is far advanced on the way of perfection, he is less bound by fixed rules. But a Synesius, a Boehme, or—to take an example from our time—a Saint Yves, are rare exceptions, and they only confirm the rule for the average man, who gains power and help by continued abstinence. It is necessary to add that such abstinence ought to be voluntary—forced abstinence is a handicap and not an advantage—and that the Vesta-fire of pure desires shall be kept up all the time; for pure desire is the strongest force given to man.

At this important point there is a hidden rock dangerous to navigators who are either too credulous, or too eager to obtain quick results, or both. With the sexual literature now so much displayed there are in more or less open circulation some so called occult instructions, in which the meaning of the word "chastity" is stretched beyond its former definitions; and attempts are made to include in it certain abnormal relations. I do not here want to pass judgment on such teachers. This is not the right place. Some of the promoters of these systems are sincere in their efforts and teach in good faith what they do teach. I have also heard earnest and honest men, well informed about the occult, arguing in favor of some of these systems, basing their arguments on personal experiences. They left me unconvinced, chiefly because I doubted the correctness of their observations. I feel justified in advising the utmost caution concerning these doctrines and their advocates.

To close this first general survey of "How to study occultism," one more important condition may be pointed out as necessary for success in these studies, which may perhaps be more correctly called training. This condition is, that occultism should at all times be the first and foremost thought in the mind of the student; all worldly interests and

ambitions should be sacrificed on the altar of the living Ideal, that nothing may handicap the work of its realization. Of course, he must continue to earn a living and fulfill all his duties, as a citizen, member of a family and of the universal brotherhood. It seems unnecessary to treat the question in detail, because such concentration of the energies of mind and body on that one purpose, and the renunciation from other interests and ambitions, usually come in time by themselves, and without any special effort on the part of the student. As soon as the inner life begins to develop, interest in the outer life proportionately decreases; character, mental conceptions, tastes, and ambitions change, until, by a slow graduation hardly noticed by himself, the student changes from an actor in the drama of earthly life to a benevolent spectator. Benevolent because his understanding of the meaning of the whole drama has deepened. Busy with the arduous task of perfecting himself, keenly enjoying every little success, not discouraged by inevitable temporary failures and disappointments, he calmly awaits the oncoming of what he now positively knows to be only a change, and a change for the better. Now he realizes the meaning of the old Rosicrucian adage: *Non formido mori, voto melioris ovilis. Nam ante oculos mihi, ceu in speculo stat vita futura.* I do not dread death, a better sheepfold being granted. Before my eyes, as in a mirror, stands the future life. Life already found; no wonder that life lost all attraction for him.

Lectoribus salutem.

THE NINETEENTH AND TWENTIETH CENTURIES.

By Baron Lazar von Hellenbach.

Translated from the German and commented on

By Eduard Herrmann.

WHEN AND HOW OFTEN DO WE RETURN?

THE periodicity of reincarnation is a question which has to be considered, because there are erroneous views extant on the subject. This is to be regretted, for this question has an intimate connection with our ethical development. The return of the soul into the hardships of physical life can be explained only in the interest of our further evolution. The soul returns as often as there is a necessity for it, and the periods of return vary for the different individuals. Men are not satisfied with simple explanations of difficult questions; they look for a solution in conformity with a certain law, and because that is almost impossible to find in this case, they use analogies which may sound poetic, but which give no certainty whatever. Thus are the Indian Metaphysics, the Cosmogony of Fourier, and the teaching of Haeckel, based on analogical conclusions, which have been proven to be untenable. Analogy is useful as a means to discover new truths. For twenty years Kepler played with analogies, until he discovered his error and finally found his laws; but Kepler was a genius. One may use analogies if one does not forget that they are only analogies, which cannot become laws before they are confirmed by experience. In regard to metaphysics, confirming experiences may possibly be had on the other side of the grave, but here in this life they are difficult to find.

The periodicity of reincarnation, as taught by the Brahmins, embraces periods of time and necessitates sidereal evolutions which are incompatible with our modern knowledge of astro-physics. The reformed belief of Buddha accepts the correct view that reincarnation ceases as soon as our higher education is perfected. But that the final result should be Nirvana, or nothingness, is inadmissible. His numbers in reference to our return are fantastic; for instance, that a man who kills should have to reincarnate five hundred times and be as often killed. A modern teacher, Charles Fourier, finds the periodicity by comparing sleep and waking. Thus the time of our terrestrial life, the sleep, compares with the life on the other side, the waking, as one to two. How can this be proven or refuted?

I will now also employ an analogical conclusion which is better supported than those mentioned above, but which, I fear, may also lead us astray.

The number "seven" is an important number. Man sees nature in a seven-fold diversity, as may be demonstrated by the number of vibrations of tones, of colors, and of the periodical system in chemistry. It is not nature which has this stamp, but our mode of perception gives it to her. To another mode of perception nature might appear in another diversity. It is not the ray of the sun which has seven colors, but the prism gives it to that ray, and another glass transforms the seven colors again into a ray of the sun. That the number seven plays an important part in the development of the human body was taught by Pythagoras, and in our time demonstrated by Liharzik. Let us now suppose that man needs for perfection seven properties or faculties of character, which he can only get by a seven-fold experience and that for each experience he needs a whole life; then we come to the conclusion that he must return at least seven times. But even if this analogy should be more than a simple approximation of the truth, the conclusion would be wrong because there is such a great difference in human character. To illustrate, let us make use of an allegory: Suppose a wine-grower has to fill a barrel of seventy kilderkins and expects to grow ten kilderkins of wine a year; will

he have to wait seven years? can he not grow more than ten if he has a good year, or less if the crop is bad?

There is a periodicity in all nature, but for the development not time but measure decides. Wheat needs for its ripening a certain amount of heat; it ripens quicker in Egypt than in Germany because the rays of the sun are stronger there. In regard to the measure, our analogy may be correct—namely, a seven-fold development of the intelligible character—but man can reach this measure quicker or slower. A glance at history will convince one that the periodical return into earth life cannot be determined by any number.

No one can deny that the life of Christ, or of the maid of Orleans, or of the Queen Marie Antoinette, was richer in experiences, struggles, suffering, than that of a thousand ordinary people. Would such a life not count more? The events in the life of the unhappy queen of France are known to everybody, and are therefore well adapted for our consideration. Marie Antoinette, the daughter of the Austrian emperor, becomes Queen of France; she ascends the most resplendent throne of her time; she is beautiful, graceful, and certainly not ill-disposed; she is if not the most ingenious, the most brilliant woman. Now it is a settled thing that to lose what one has is much more painful than not to have it at all. From the height of might and splendor Marie Antoinette was hurled down into the power of the lowest minded people. Many revolutions with cruel catastrophes have taken place, but nothing like that has been reached by any other people. Marie Antoinette was guillotined after the most terrible privations and degradations; and here it must not remain unmentioned that oppression, humiliation, degradation, call forth great energy, in individuals as well as in whole nations. Marie Antoinette, insulted and derided, ascends the scaffold; she had added to the suffering the knowledge that her children were in the hands of the cruel mob.

What can we learn from this? First, that this dream of life can under no circumstances be without great consequences for the soul, because, as said before, humiliation and

degradation are productive of latent force. Secondly, from the life of this martyr we learn that all the teachings of the different beliefs and philosophies, with the only exception of that of reincarnation, lead **ad absurdum**.

If the trials of this unhappy queen are the means to open for her the gates of heaven, what then would be the lot of Cardinal Richelieu, who, in his ninetieth year died peacefully in his bed, without having had any other trials than his flirtations with beautiful women? If Marie Antoinette is the objectivation of Schopenhauer's all-powerful will, then we must say the same of Robespierre, Danton, Marat, and all the other ambitious hyenas, none of whom succeeded in denying the will to live. Why an all-powerful god should individualize himself in order to lose his individuality and the will to live—as Schopenhauer teaches—is beyond comprehension. Fortunately, Schopenhauer had, in his later years discarded his Metaphysics by the statement: "We do not know how far our individuation reaches." He thereby saves the healthy part of his teaching; for, if our individuation reaches beyond birth and death, then we, Schopenhauer and myself, are friends and confederates in thinking.

But if Marie Antoinette is a monad, then the question to be determined is whether she, after death, falls into an unconscious state out of which there is no return, or whether we hold that the contrary is true. In the first case, her existence becomes entirely incomprehensible, the dearly bought experience is lost; the second case would be confirmation of the teaching brought forward here; for to the question whether our cosmical existence begins in a monad or in the All-will there is no answer, because **we do not know**. But this need not trouble us; the astronomers and chemists do not cease with their researches although they do not know the real nature of the matter they have to deal with.

We see from all this that the philosophical systems and doctrines of belief must of necessity become unreasonable if they cling to the teaching of one sole existence. Only the idea of a continuous accumulation of spiritual and ethical

experiences is able to explain the desire for physical life, and also the difference in length of life and in destiny. The measure necessary for our development must be fulfilled, be it in happiness or in physical suffering; it is probable that physical suffering makes us more spiritual, increases our sensitiveness, and thereby sharpens our faculty of perception. The stone has no feeling of pain, but also none of pleasure. If the principle of the conservation and transmutation of force had no validity, then nobody could ever find consolation in seeing a child die a painful death. If suffering does not influence our inner life, if we appear only once in this world, then the short life of Louis XVII of France would have no sense at all; in fact, all suffering would be useless and therefore cruel, if fore-ordained by a higher power; it would lead humanity to atheism and to the crassest egotism and despair.

Now the life of the unhappy queen belongs to the tragic episodes of history and is therefore known to everyone, but the existence of many other human beings, who do not belong to history, is by no means a rosy one. There are men who always strive for the best without ever being able to attain it, or if they do attain it, they lose it quickly on account of circumstances or defamation, and finally they die, despised and stigmatized, without deserving it. There were and still are innumerable victims of tyranny, and well we know that many of the discoverers, inventors, poets, musicians, whose works enriched and delighted posterity, themselves perished in misery and want. There have been millions who suffered more than Marie Antoinette. There were the victims of the church, who were put on the rack or died at the stake (about nine millions); then there are hundreds of thousands of fathers who do not know where to get bread for their children; history tells us nothing of these and therefore most men never think of them. Marie Antoinette's case strikes us on account of the terrible contrast between her life of splendor and of misery.

A man who can believe that all this wretchedness is the aim and end of creation and not the means to an end must be pitied for his lack of reasoning power and his feelings. Les-

sing did not believe it; he at once recognized that the return of man was in connection **with his education**. He did not find this truth by critical examination of the philosophical systems and the theories of natural science which prevailed in his time; his philosophy was based on the fundamental doctrines of Leibnitz. Every form of individualism must lead to the doctrine of reincarnation, if we substitute a reasonable purpose to the world and to our own existence. That Lessing felt, or anticipated, or recognized this reasonable purpose, speaks well for his intelligence and the ideal flight of his imagination; that he fearlessly proclaimed it bears witness to his courage. One should not forget that Lessing was a poet, and that all true poets are seers who receive impressions which pass unnoticed by other mortals. That is the reason why poets often pronounce truths spontaneously, either directly or symbolically—truths which can later be verified by experience and sound judgment. Mediums and clairvoyants are sometimes able to see still further, but also more confusedly than the poets.

Since Lessing's ideas about reincarnation are so little known, it might be interesting and instructive to introduce them in this connection. After reviewing the purposeful "Education of the Human Race," he comes to the conclusion that man is destined to become a perfect being. This process goes on so slowly that many despair and become unbelievers. To them he says:

¶ 93. "The road which leads the race to perfection must have been travelled (sooner or later) by every man. In one and the same life? Can a man have been a sensual Jew and a spiritualized Christian in the same life? Can he have progressed beyond both in the same life?"

¶ 94. Not exactly so! But why could not every man have been in this world more than once?

¶ 95. Is this hypothesis so ridiculous because it is the oldest? because the human reason conceived it long before the sophistry of the schools had spoiled and weakened it?

¶ 96. Why could not I have taken long ago all the steps which lead to my greater perfection and which can only

be acquired by men through terrestrial punishments and rewards?

¶ 97. And why not at another time those steps which are eagerly taken because of the hope of eternal blessings?

¶ 98. Why should I not come as often as I am able to acquire new knowledge, new faculties? Do I take with me so much that it would not be worth while to return?

¶ 99. Not for that? Or because I forget that I have been here already? Well, it is for me to forget it. The remembrance of my former conditions would only tend to make a bad use of the present ones. And what I have to forget now, is it forgotten for all eternity?

¶ 100. Or, because so much time would be lost for me? Lost? What have I to miss or to lose? Is not the whole eternity my own?"

The reasonings of Lessing are correct and beautiful; but the sentence which conditions the returning of man by the "new knowledge, the new faculties," needs an explanation. Knowledge can be more easily acquired if we are equipped with better means of perception, which is probably the case on the other side of life. Birth is only a change in the mode of perception --this cannot be questioned. It is also certain that our work done in this life capitalizes itself in two directions; namely, in the soul and in the body. As we leave the body behind when we die, it is to be expected that we should be able to move and to progress much faster in the new than in the old condition. That our knowledge and faculties are also influencing posterity is seen by the undeniable progress which we observe in the manner of living and of education.

The essence of our return into physical life is to be found on the ethical side. Ethical necessity decides the re-entrance and the selection of the circumstances under which a man enters life. (The ethical necessity can, of course, be nothing else than the ethical consequences of our actions done in a former life; the unavoidable effects of causes, set up by ourselves.) This is what we call destiny; it is the Mohammedan's fate, a correct understanding of which

is impossible without the belief in reincarnation, since it would exclude the most important factor—justice.

There may be many more and greatly different motives for reincarnation besides that of education, which Lessing mentions; we cannot now treat them all, but will mention one because it seems to be of particular importance; namely, the reentrance into life in the interest of the general advancement of the human race. Very often we speak of the "mission" of a man who caused decided progress in our evolution. Is this correct? Is it unimaginable that a Jesus or Buddha came into this world with a certain, defined purpose? But the founders of religions were not the only ones who were inspired by this inner conviction of their mission. One can just as well speak of Napoleon as having had the mission to abrogate the antiquated prerogatives of the European dynasties, and to guide the stream of evolution into the liberal and national course. One can even say that fortune left Napoleon when he became unfaithful to his mission. He himself confessed before his end that he had sinned against these two ideas, and that his sin had ruined him. With the aid of imagination we may find many interesting points in Napoleon's life; as, for instance, the prophetic dream which Frederic II had on the night of Napoleon's birth; but we leave this to the poets and mystics, and take only what is unassailable.

Our organism has a transcendental subject underlying it, which is invisible to our senses and probably projects another, finer body consisting of unperceivable matter. The similarity of the morphological superstructure of the cells necessitates such restraint, and explains the biological riddle of the efficient construction of the human body through unicellular beings. This subject also forms the basis for the "I" of our consciousness—the solution of the psychological riddle. The individuality of this subject reaches beyond death and birth and possesses a faculty of perception which is in many ways superior to the human faculty of perception; it alone explains the puzzle of unconscious activity. This subject enters the human form in the interest of its development and repeats the entering as often as there is an

ethical necessity for it—this explains the manifoldness of our destiny and the otherwise incomprehensible desire for life.

We get this knowledge by means of the principles pertaining to sound reason, according to which there is no effect possible nor thinkable without a cause; it is furthermore based on the law of nature that a force can have neither a beginning nor an end, but only a transformation. This is not contradicted by experience; on the contrary it throws much light on the riddles of the development and functions of the human organism and on the purpose of our existence and suffering. The opposite views are in flagrant contradiction to our need of causality, to the fundamental laws of nature, to the demands of reason and to the facts of experience. If three out of four cases prove to be unsatisfactory, unreasonable, impossible, while the fourth is satisfying in every direction, then human reason has to accept the fourth. Therefore we can truthfully say:

Considered from a Transcendental point of view, our life is a heavy dream, undergone in the interest of our further development. He who sighs deeply in this seemingly long dream, may find consolation in the thought that the finest crystals were formed at a time when the temperature was highest and the pressure greatest; he may remember that carbon under high pressure becomes a diamond, and that a man becomes a great and purified soul.

It is not improbable that the reader will ask if there are no ways and means to learn something about the conditions in which the soul lives between death and rebirth. I unhesitatingly say that the views held by the three great religions cannot be correct, because they have a wrong point of departure. The Indian Nirvana, the eternal contemplation of God which the Christians teach, the Mohammedans five thousand years of marriage with an eternal virgin, are not happy solutions of this problem. All those views or revelations originated in the wrong idea that man leaves one world in order to enter an entirely new one. To my understanding, we change only our mode of perception and can, for that reason, never have a correct idea of the con-

ditions existing on the other side of the tomb. With the loss of the body we also lose our physical senses, and consequently all that is conditioned by the body. Such things as space, time, color, sound, weight, will be different. Who can give the conception of a rainbow to a blind man, or of a musical composition to a deafmute? Just so it is impossible for us to get a conception of the other world, because we cannot use the senses which are necessary for it. Even if we should come into connection with beings of the other world, we could not get much enlightenment, because their views and knowledge would differ as much as, for instance, those of the different persons who hear the same piece of music. All the religions are supposed revelations; are they in harmony with each other? Have they not brought more misery into the world than blessings? If I put the same question to a Thibetan, a European, and a Negro, will their answers be concurring and correct? Has not each one of them a different mode of looking at and getting an understanding of things?

But if we hold that death is only a change in the mode of perception, and if we carefully consider those facts which to some extent divulge our hidden mode of perception (which sometimes manifests in somnambulism, hypnotism, mediumism, and true dreams), then we may be able to form some opinion about these and to get a glimmering of the possible conditions prevailing in the other world; an absolutely correct knowledge is impossible as long as we remain the same human beings which we now are.

In conclusion we will consider two hypotheses, referring to reincarnation, which were propounded by Schopenhauer and by Charles Fourier.

Schopenhauer, in the early period of his life, held the view that man returns to this world as long as he is not tired of life—after which he returns into nothingness. Schopenhauer is a pessimist in the phenomenal and transcendental sense. Against his view it may be said that “the will,” Schopenhauer’s first cause of all that exists, cannot be anything but a deity, for which there is no necessity of getting terrestrial experiences; secondly a simultaneous

voluntary negation of life of all the beings on all the planets is impossible on account of the many different degrees of development which they have reached.

Charles Fourier's hypothesis is the exact opposite of Schopenhauer's. He is the extreme optimist, who holds that man has to reincarnate in order to spread a higher culture and knowledge, which must, in the course of time, banish all vice and misery from the world and make it a paradise. This is not impossible—if our planet lasts long enough and is able to sustain life until the great dream becomes reality. It is more probable that paradise is to be found in the transcendental region and in the sense of Jesus' teaching.

It seems to me that I have redeemed my promise and furnished a clear and satisfying conception of the world and of life, which stands in no contradiction to experience, which solves the riddles of and reconciles us with our existence. If he who still has some doubts will study the question more thoroughly and look at his experiences through the glass of this contemplation of the world, then he will be more and more convinced that the purpose of our existence is to transform our feelings, our experiences, our work, into imperishable treasures, thereby to develop our character, and that we will have to return into this physical life as often as it is necessary to reach this end. Blessed is he who has thrown off the animal man, whose measure is full, whose education is finished; twice blessed is he "who needs not go out any more," because he is worthy and well prepared to exchange terrestrial darkness for eternal light!

(To be concluded.)

PRACTICAL OCCULTISM.

By Anna Busch Flint.

OCCULT science is based upon the power of creating conditions in the physical body in which man's sensual nature, or the elemental mind, is obscured by the interposition of a higher nature, either the intellectual or the spiritual. One of the first steps in practical occultism is the recognition of the illusion of physical sense life.

The soul of man cannot take on the form of mind consciousness until it has learned to distinguish the true from the false. Mistaken impressions of the illusions of the physical senses become useful only when man realizes that he has wrongly conceived. As these misconceptions are cast aside, man approaches nearer to the humane and the divine natures of mind consciousness. Born into a variable world of sensation in which the imagination is stimulated in earliest childhood by tales of beautiful fairies dressed in magnificent robes, and heroes who smite the giants and rescue brothers and sisters from the dragons of evil, the children of "the west" are made to experience the most sensational feelings of grief, fear, joy, and bliss, only to learn a few years later that these were but mistaken impressions of physical sense illusions. As the child begins to walk it enlarges the horizon of its little world. A step beyond certain prescribed boundaries brings with it a fear of ghosts, of goblins, of witches, or wizards, the still more terribly real ragman, and the gipsy. A mixture of fear and hopeful expectancy is pictured in the image of the burly good natured Santa Claus. The child finds some practical evidence for its belief in Santa because he becomes the recipient of beautiful presents. All too soon the child learns of other mistaken sense impressions.

It is said that in Europe and China, man lost himself in the multitude of outward objects with which he confounded his identity. If sensation is a motive for action one may assume from the evidence presented that we of the entire western world have been drawn into the vortex of that everchanging form of life called the sensational. It is but natural that this variable mode of living distorts the occupation of the senses.

The thoughts and images reflected in the imagination show the inclination of the mind, revealing sensual desires and a demand for their gratification. The gratification of the physical senses results in a degeneracy of man's mental and spiritual powers.

Human knowledge is based upon three kinds of perception: the first is physical sense perception, by means of which man forms his opinions; the second is mental perception, in which conclusions are drawn from the standpoint of logic; the third is spiritual perception.

Spiritual perception is the least understood as few are spiritually awakened. Spiritual perception is active only when the mind is illuminated by an ethereal light, or spiritual intelligence. The creation of myths for the purpose of presenting religious beliefs seems to have been inherent in every people. The oldest theology of all the nations is in the form of myths. In the study of mythology the attention of the mind is called to certain fundamental ideas belonging to the moral and religious nature of man. The historical value of these strange and marvelous fictions, and the personages therein contained, are unimportant, since these are purely allegorical inventions, but the profound truths contained in them illustrate the existence of celestial beings and their relation to man.

Ethereal light is the phenomena of ether, an element exceedingly pure and rare, manifesting in man as spiritual vision. It is this precious illumination that men have tried to picture in the allegorical mythology preserved through generations from immemorial ages. Vision and ecstasy, in the union of the consciousness with the God-mind, is not easily rendered in philosophical rhapsodies. Plotinus is said

to have experienced this wonderful illumination seven times. So devoted was he to a life of study and piety, that his body was altogether contemptible in his eyes. The physical body is indeed of so frail a nature that it is not an easy matter to escape disease, and even death, in the pursuit of occult knowledge by means of actual experience. The ordinary virtues are only the beginning and the very first preparation for conscious initiation in the mysteries of nature. The purification of the physical body, the administering of the necessary essences, or rite, as well as the contemplation of the purifying virtues, and the abandonment of all earthly interests for those of intellectual meditation, in which thought no longer exists, are necessary to accomplish the union of man's consciousness with the soul of Divinity.

The Occultist is one who may consciously summon the spirits of nature to demonstrate the law. All men are initiates, but only a few are conscious initiates. Only the conscious initiate may tamper with the occult forces of nature. He who lives in the garden of the senses and refuses to deny himself sensual pleasures may never hope to learn of the reality of man's higher powers. The secrets of nature confide to man the most ennobling and sublime beliefs of antiquity, since in man himself is found their exact expression. There is prevalent a system of initiation in which the perfectibility of man may be realized. It is the basis of practical occultism. It is in the sympathy existing in natural things for each other that the magnetic relationship to Divinity may be found. In the artificial, the magnetic relationship to Divinity is lost. Union with the supreme is based upon the magnetic condition of the physical organs forming magnetic centers which transmit not only thoughts and ideas from the plane of privation, but radiations of higher spiritual intelligences. The mind is dependent not only upon the physical brain for its conceptions, but the heart, the lungs and other organs. These organs are higher or lower in man's consciousness, according to the kind of intelligence they are capable of impressing upon the mind. Man possesses only such intelligence as the magnetic radiations of certain developed organs in the physical body are enabled to impress

upon his mind. Reason is an outgrowth of the physical brain, and although it places man above the animals, it is entirely inadequate for the purpose of spiritual illumination. It is folly to doubt the spiritual experiences accredited to characters in history simply because men of today are denied similar experiences.

Man has been led astray by the physical senses. The savory of taste and smell which should have been utilized for the purpose of gaining the consciousness of the higher mind, has been used as a stimulus for the gratification and indulgence of man's sensual nature. In the digestive organs is contained one of the greatest mysteries of the higher evolution of man. Man must seek within himself for evidence of the miraculous. It is only in the honest recognition of every force that moves him that man may create conditions in the physical body in which an intelligible ray of spirit may become manifest. Man must establish within himself a cause for spirit illumination.

Certain organs of the body move like the planets in parallel motion, while others have a reverse motion in which spiritual perception is developed. By means of spiritual illumination man is enabled to know of a world entirely out of relation to mental and physical sense perception. The intelligence is of so subtile a nature that words fail to define its appearance or the nature of its message. Dreams may be remembered and their contents described since these are associated with thoughts and ideas. Spiritual illumination is the dramatization of the struggle of the Divine Soul in its union with the God-mind. It has neither attributes nor qualities that may be imaged or represented by thoughts or words. Strenuous efforts have been made by those who have contacted reality, to turn the minds of men from the illusory impressions of the senses to that knowledge which has real value in life.

It is in the dramatization of spiritual forces that ideals of life were established, so that men of material minds incapable of reflecting spirit might be guided, and taught to live in accordance with the ideals contained in these wonderful revelations. The laws of nature are fearful in their retributory action. Men of the present generation do not

realize it. They have so long been controlled by their appetites, so long been subjected to disease, to the torpidness of their mental faculties, and blindness to the phenomena of spirit, that they have as little concern about the manifestation of spirit as has the dog, who does not realize that man has the power of reason.

Alchemical lore is full of information in regard to the science of changing the metals of the physical body. There may, too, be a process of making gold out of the baser metals, but what would be the achievement of such an experiment compared to the awakening and the development of faculties whereby man is raised above the desire for gold.

Instead of being fearful of death the alchemist has a foretaste of heaven in the illumination of spirit. The physical body is the grave in which man is buried, and through which man must conquer death. Death is the torpidness of spiritual perception. There is an asceticism which has a correspondence to the resurrection of the physical body, in which the body is raised from the dead matter all unconsciously accumulated through the indulgence of the appetites. Man is a responsible being having powers of deduction and of intuition. Every one possessed of the shape of a human being has within him a spark of the divine essence of spirit, since all that breathe absorb some of that ethereal element which gives to man a natural tendency for good. It is, however, in the devouring of material food, having little or no ethereal essence that man adds to the dead matter which obscures his higher nature, placing him under the control of evil influences which he has no more power to restrain than one insane. Study the law of cause and effect. Include the "cause" in the subject of your investigations as well as the effects, since the obliteration of the cause will banish all evil effects.

The creation of conditions in the physical body in which ether may be allowed to radiate ethereal light or spiritual intelligence, will raise man's consciousness as far as his intellectual capacity will carry him. The light of ether will illumine his pathway through this world of illusive sense impressions with that spiritual intelligence which foretells a future in which is found joys unspeakable.



THE SCARAB OF DESTINY.*

By Maris Herrington Billings.

CHAPTER III.

LOVE'S RECOGNITION.

THE sun was sinking in the west when Alicia, raising her riding whip, pointed to a rising knoll and said proudly, "Behold Ravenswood, Sir Knight."

At the end of a long avenue of noble beeches rose the great turrets of the castle. They crossed the Fosse or great ditch filled with water from a near-by stream; and from the edge of the moat the walls rose high, with strong flanking towers and castellated battlements.

The entrance to the castle was through an arched barbican in the central tower. The grey walls were mantled in glossy ivy, which climbed to the battlements, hiding their grim purpose. Hubert, the falconer, sounded his silver bugle, and the warder hastened to lower the drawbridge of solid oak.

Sir Jasper and his party passed through the massive gateway of the outer wall, which completely surrounded Ravenswood.

Richard found himself in a green courtyard with close-cut turf. In the centre a fountain threw its silvery jets of spray high in the air; and beyond stood the castle, with its square battlements. Great windows, high and broad, with no less than twelve large panes of greenish glass to a window, were embedded in frames of solid masonry.

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With the declining sun reflected on its many windows, Ravenswood was ablaze with fiery light.

"Where have we seen a building ablaze with sunshine like that Maurice?" said Richard.

"I was trying my best to remember, my Lord, but it doth escape my memory."

"It was a gorgeous building set in a courtyard, ablaze with the sun's rays."

"Aye, my Lord, it was likely some castle in Normandy."

"I suppose so," said Richard. "What a beautiful place! Sir Jasper, thou hast a palace."

"Nay, Sir Knight. Not so long ago it was a saxon stronghold. Ethelred gave it to his daughter Elgitha. It was William the Conqueror who gave this noble fief to Alicia's grandfather. The outer walls have been added by Sir Gerard, Alicia's father. This courtyard is the especial delight of Alicia, who loves flowers and hath heathenish ideas on many things, for she decorates the place after a fashion of her own."

"It reminds me of an Italian garden," said Maurice. "One would hardly expect to find those marble statues here."

"Marry, and why not?" said Alicia, "is not England filled with the beautiful remains of the Roman occupation?"

"Prithee, Sir Squire, set not Alicia on her pet hobby; for 'tis her firm belief that once she was a Roman matron, and dwelt at Bath and every varlet in the Shire doth know well that every broken statue, vase, or green urn, will find a ready purchaser in the Lady Alicia of Ravenswood. Verily, I believe she would exchange this noble heritage for the Roman *Thermae* at Bath. She adores that ancient place; and she leaves her heart behind her when I drag her away."

"I can well believe thee, Sir Jasper," said Maurice, "for oft-times I, too, think I was once a Roman; and methinks I lived in Britain," and he gave Alicia a glance full of understanding.

"Well thou and I are well met, Sir Squire," said she with a laugh, "and we seem to have all things in common"; and holding out her hand, she whispered, "At sunset I love to watch the shadows fall on the sundial in the plaisance, and I come to water my flowers." Maurice, bending low to kiss her hand, said, "I quite understand, fair Lady."

"Alicia allows nothing to mar the beauty and symmetry of this courtyard," continued Sir Jasper. "The quarters for the retainers and men at arms are even banished to the rear."

"We cannot blame thy love of beauty, dear Lady. Mayest thou ever dwell here in peace. May the war trumpet's wild alarm never sound outside these walls," said Richard, taking off his helmet.

Alicia courtseyed low, saying, "I thank thee, Sir Knight, but these be perilous times in which we live, and who knows perchance, Richard Coeur de Lion may take a fancy to give this beautiful birthright of mine to some court favorite."

"Then, methinks it will go to Maurice," he said with a merry glance full of meaning to Maurice.

"Nay, Alicia, the king stands for justice and right," said Nadine.

"Aye, God knows he tries to be just, but he hath an ungovernable passion, yet he means to rule this kingdom wisely, and do all things for the wellfare of England," answered Richard fervently.

"God trust that he may remember and keep that oath," said Maurice, as he knelt with one knee on the turf, and extended his hand for the helmet of his lord.

"Aye, we trust so, too," broke in Sir Jasper, "but Alicia shall now show thee to the guest chamber, and we bid you welcome to Ravenswood. Methinks it is time for supper."

"Uncle Jasper is always hungry," said Alicia, laughing. "A good meal is of more consequence with him than all the oaths of our new king. But come, thou canst tell me of all his good intentions." She then led the way to the great door of the castle where all the retainers were waiting to give their lady a warm welcome.

Richard and Maurice were shown rooms whose walls were hung with tapestry, and the stone floors of which were strewn with skins, while great square couches, with curtains closely drawn, invited repose.

Richard took advantage of this and was very soon asleep, and did not awaken until aroused by the sound of the soft-toned bell, ringing for the evening meal.

No sooner did Maurice find himself free than he made his way to the courtyard and inquired the way to the sun dial of one of the archers, who was the first person he met. "The other side of the moat," answered the archer.

Maurice had not been waiting long at the sun dial when

Alicia approached, followed by a yokel bearing two buckets of water, slung from the wooden yoke across his shoulders. He deposited the pails upon the ground and departed for more.

"Thou art just in time to help me water my flowers, Sir Squire," said Alicia gaily. "'Tis a task I love to do."

"I will help thee all my life if thou but sayest the word. I'll carry all thy burdens," said Maurice, looking into her dark eyes.

"I feel inclined to take thee at thy word, good sir; but 'twould seem too hasty an action."

"Nay. Believest thou in love at first sight? When I saw thee yester'een my heart was gone, for thou didst steal it. My fate was sealed for weal or woe when I beheld thy fair face, and henceforth thou art my Lady fair."

"Thou hast yet to win thy spurs, Sir Squire."

"Nay, fear not, I wear them in all honor," he said, looking at his feet with a smile. "I am thy Knight now, henceforth and forever. More I cannot tell thee; but no Squire am I. I am a fullfledged knight with a goodly Barony; let that suffice."

"Knight or squire, none could pass thee by, good sir, without showing thee more than the grace of hospitality."

"Ah, Lady mine, prithee. Let me be thy sworn knight," said Maurice kneeling on the ground.

"Many have applied for that honor," said Alicia, archly, "but to none have I granted it."

"Nevertheless thou art going to give me the rose on thy bosom as guerdon, Alicia," he said persuasively. And Alicia did. He placed it carefully in his doublet, then raising his sword he kissed the handle as a sign of fealty.

"I bid thee arise, Sir Knight," said Alicia. "Henceforth thou art chosen to wear my colors. Be faithful to thy trust."

"God helping me, I will. Until death I am thine, and thine alone," he said solemnly. Then he arose with a happy smile.

"If thou wert a Roman, Alicia, so was I, and we two were lovers in that long ago," he said gaily, as they sauntered down a shady path. "By my soul, I can almost remember. Yonder is the shrine of Vesta," he said, pointing to a small summer house with fluted columns, "where we sacrificed the white doves when we were wed."

"Aye, go on, go on!" said Alicia, "I seem to see it all."

"Aye; then I took thee in my arms, and kissed thee like this," he said, suiting the action to the words.

And strange to say the Lady Alicia did not rebuke this bold knight, but laughed merrily, saying, "Now thou hast broken the spell," and she held him at arm's length. "Thou hast made me forget my task; but thou hast promised to serve me for life, so come and begin thy duties at once," she said, running to where Hodge was standing regarding the full pails with a puzzled countenance.

Nadine made her way up a stone stairway to the western tower, where, in the warm light of evening, sat an old woman spinning. She was dressed in a brown woolen gown, with a white cap and kerchief, and her black eyes sparkled, while her red cheeks reminded one of fall pippins.

The dying sunlight flooded the circular chamber with its warm light.

On the narrow ledge of the casement sat a black cat washing her face.

"Good even, Dame Elsbeth. I cannot come in until thou hast sent the cat away; thou knowest I cannot abide the horrid creatures."

"God love ye, child," said Elsbeth, "she will not hurt ye; but away she goes. Shoo!" she added, with a flip of her apron after the flying cat.

"But what ails thee, my lamb?" said the old woman, noting her bandaged arm.

"Ah, thereby hangs a tale. I have come to have thee dress it with thy famous salve, Elsbeth; 'tis a sword thrust received in fair fight. I have been in knightly combat. Dost think I have won my spurs?"

"How comest thou within range of the sword?" said the old dame, as she unwound the square of linen from her arm.

Nadine told her the story of the black knight who was now their guest. The old dame said never a word. After the dressing she picked up the piece of linen and held it in her hands; then she wailed: "Beware of that black knight; trouble and woe follow in his train. 'Twas not for naught I dreamed last night that a black raven flew into thy window and carried off thy golden heart. If I could but hide thee, my lamb, while the knight tarries here; for he will love thee, child, and leave thee sorrowing. Before thee stretches a dark and lonesome road, and thou wilt walk it alone, alone!" she moaned. "I have warned thee to beware. Avoid him, child, as thou wouldst

the Evil One. When I hold his linen like this, I can feel his powerful presence. He is sailing under false colors; he is not what he seems; he might be the Devil," she whispered, "and he will try to steal thy pure soul. Beware and do not encourage that love as thou dost value that soul."

Nadine shivered, as well she might, at these dismal croakings; and resolved to repel any advance of the knight; yet on going to her room she closely examined that piece of baleful linen. In one corner was embroidered a royal crown. She carefully washed it out, and hung it up to dry, giving it sundry loving pats as she did so.

"Surely he is a man of high degree. I wonder who he can be. But, there, it matters not to this maid of low degree. But I will treasure this in memory of thy dear eyes."

As the last peals of the bell died away, Richard emerged from his room and was joined by Maurice. They followed the waiting page to a great square hall, which resembled the nave of a cathedral with its vaulted ceiling, and stone pillars. The walls were hung with tapestry, and before the entrances were thick curtains of arras; for the women decorated the hangings and furniture with embroidery and fine needle work, spinning and weaving also the fine clothes they wore.

At intervals hung implements of war and the chase, and at each end of the hall were huge fireplaces, in which logs, rough hewn from the forest, burned brightly, throwing a ruddy gleam on the oaken rafters.

In the center of the hall stood a long table in the form of a T, spread for the evening meal, the upper end raised on a platform; that part being for the family and guests of distinction, while at the long end of the table were seated the household retainers belonging to the castle.

The floor was of earth, stamped hard and smooth, but the dais was covered with skins. Upon this stood carved oaken chairs with high backs. The upper table was covered with a fine cloth, and huge flagons of wine and mead graced either end. Great wooden platters were filled with fish, fowl and game, and baskets with bread. The dishes were made of gold, silver, pewter, and brass; and great was the variety of drinking horns with silver and gold rims of chased workmanship. There were steel knives and spoons, but no forks. This evening toasted ortolans was the piece de resistance at the upper table.

Alicia entered the great hall attended by a small page. She was clad in a long robe of yellow brocade, with long pointed sleeves. Her gown was cut square in the neck, and was loose fitting, confined at the waist by a girdle embroidered with gems. The deep hem of her robe was ornamented with a wide border of gold, and a couvrechef of spangled net covered her dark hair.

Nadine came in soon after, looking pale and worn, her left arm swathed in linen; but to Richard's adoring eyes she was a queen of beauty. She was robed in a sea-green gown, with a spray of pink blossoms in her sunny hair.

When Richard saw the seat assigned to him he made a wry face, for he was to have the seat of honor on the right hand of Sir Jasper and Lady Alicia, while Maurice was to set next to Nadine.

As the feast went on Richard had to listen to a long tale of the troubles of the Norman knights with the landless men who ranged the forests and killed the game. A large part of the country was covered with virgin forests, and the Normans preserved these woods by strict laws for the chase, and discouraged cultivation.

The castles were owned by the Norman knights, while the farms were held by Saxon Thanes. The ingratitude of the uncouth Saxons against the Norman barons was Sir Jasper's pet subject of conversation, and he devoutly hoped the new king would uphold these laws. He was merry and jovial when it came to the toasts.

"Here's to the new king. May the Normans rule forever," said he.

When it came to Nadine's turn she lifted her drinking horn, filled with mead, saying, "To our new king, God bless him."

Richard arose, bowing low to the slim girl as he said, "I second that; for God knows he needs His blessing."

Nadine drew herself up haughtily as she rebuked the black knight, saying, "Sir, the king can do no wrong."

"Well, indeed, he can," said Sir Jasper. "He was a bad son, and will no doubt make a bad king for the English. He is Angevin all over, Norman to the backbone, cruel and selfish. I pity this fair land. Little good may be expected from him; for Richard cares only for self, not a whit for the English, or the British, Nadine."

A red flush mounted to the brow of the black knight, and

Maurice jumped to his feet, but sat down again at a sign from Richard.

"Nay, thou dost wrong him, Sir Jasper," said the soft voice of Nadine, "for he is generous, kind and of a loving disposition. My heart tells me so. He will be a good king, if guided aright; and he hath a warm welcome from me. Were I a man, gladly would I lay down my life for him, for he is my hero, my preux chevalier. I feel it would be a pleasure to lie dead at his feet."

"Ah, Lady fair, the king would prefer that such a noble champion as thee should live for him," said Richard, smiling into her eyes, "and when I see his Majesty I will not fail to tell him of thy loyalty, and he shall reward thee as a king should."

"Nadine doth worship Richard Coeur de Lion," said Sir Jasper. If this knight errant spoke truly, and had the ear of the king, it were wise policy to speak well of the new king. "'Tis a pity Nadine cannot see the coronation and kneel at the feet of the king, for she loves him so much that if her admirers come not up to the pace set by the Count of Anjou she hath no use for them. Her loyalty to the king hath left no room for Sir Henry de Bohun. Aye, Nadine, 'tis pity thou art not a Peeress; for thou wouldst soon be cured of thy infatuation, for he is no angel."

Richard clapped his hand to his sword; another moment and he would have forgotten the role he was playing, but Maurice arose, saying, "The king, may he always defend the right. May God's blessings rest upon him now and forever more."

When the dinner was ended, Sir Jasper said, "We will retire to Alicia's bower, where the family are wont to gather of an evening, it being more cozy there than this great hall," and he led the way to a small room, where the walls were hung with tapestry, ornamented with birds and flowers in needlework.

The tables and chairs were curiously carved in different woods, and were decorated in gold and silver. Over the door hung thick curtains of arras to keep out the draught.

"I must apologize, Sir Knight, for our lack of entertainment. Nadine is our minstrel, none better in the land, but she being incapacitated just now, I can offer thee but a game of draughts."

"Nay," said Richard, "we are not partial to draughts of any kind. Have in the ladies. The maids are more to my fancy than all the wine that ever grew on the vine-glad slopes of sunny France." Then he walked over to where stood Nadine's gilded

harp, ran his fingers lightly over the strings, saying, "I must try my hand at entertaining. 'Tis but fair play, seeing that I was the cause of that grievous wound."

Although Richard lacked the divine gift of Nadine, he was no mean performer on the instrument himself. He now proceeded to carry it across the floor, staying Maurice by a look when he would have offered assistance. Sir Jasper watched these proceedings with a look of disgust.

"Hugh, bid the ladies come here for the evening," he said. "My Lord de Arcy being adverse to the flowing bowl, will no doubt sing them love sonnets and serventes, or tell them stories of King Arthur and the Holy Grail. But bring me the mulled wine and good Burgundy.

"Aye, and make it devilish strong," said Richard, sotto voce to Hugh, showing a gold coin hidden in the palm of his hand.

Hugh nodded brightly. "Aye, Sir. I'll not forget," he said, pulling his forelock to Sir Jasper, but looking at Richard.

"Thou hast lived so long among the Saxons, Sir Jasper, that thou hast grown accustomed to their ways, and thou dost forget that the Normans are more temperate, and remember, My Lord is a crusader," said Maurice, seeing Sir Jasper had already imbibed far too much.

"And in taking the vow, is he debarred from ever drinking again," roared Sir Jasper. "Methinks they'll bear watching. There are worse things to their credit and they may as well wet their whistles as they go down," pointing significantly downward.

Maurice glanced at Richard, but apparently he was engrossed in tuning the harp.

"I fear, Sir Jasper, thy opinion of those who have sworn to die, if need be, for the good cause is none too high," said Maurice sadly.

"All well and good, but I take their leader as an example. Now, there's a dutiful son, a loving brother, eh! and rumor saith he hath the devil's own temper."

"Hast ever seen the king?" said Maurice, glancing round in consternation.

"Aye. I met him as Count of Anjou."

"Having once seen him, canst ever forget him, man?"

"Nay, I am not likely to forget him. It was at Flanders I encountered him in melee. He picked me off my horse with

the point of his lance, let me drop like a stone, then laughed as I rolled in the mud and broke my collar bone."

Richard was showing his teeth in a delighted grin, his eyes twinkling with laughter.

"Ah, that doth explain thy spleen. But remember, he is now thy king. I would not talk so freely. Perchance it may reach his ears," continued Maurice, bent on giving him a hint. "He hath reformed. He holds that temper in leash under great provocation; that I will grant thee," he said, looking imploringly at Richard. "But it still remains, and is as inflammable as pitch and as hard to subdue, and God help thee, Sir Jasper, if he loses it on thee," he said desperately.

"All's well, Maurice," drawled Richard. "In vino veritas, in mine own good time I will repay all debts. Here come the ladies, the enemy is put to route just in time. Now we'll soothe that savage soul by music."

Alicia seated herself on a settee, near the doorway, and Maurice was glad to join her. Nadine crossed the room and stood near the fire, while Sir Jasper seated himself near a small table, with a huge tankard of mulled wine before him. Then Richard began to sing in his rich tenor voice, and delighted his small audience with ballads and serventes, until the music and wine, combined with the hypnotic glances of Richard, were too much for Sir Jasper, who began to nod his head, and a gentle snore proclaimed that he had fallen asleep. Richard ended his ballad with a long drawn, "Suumcuique."

"Shall I sing thee that old ballad, Maurice?"

"Let each have his own, thou art de trop,
When Ma Cheri, I fain would know.
I bid thee now make haste and go,
His dreams will last an hour or so."

He sang with a long flourish of the strings, and nodded to Maurice with a roguish smile; and Maurice, nothing loth, whispered to Lady Alicia, "The pleasaunce must be beautiful by moonlight. Shall we steal away?" She nodded approval, pushed the hangings aside, and stole on tiptoe from the room, leaving Nadine alone with the dreaded black knight, save for the presence of the sleeping Sir Jasper.

Nadine was standing with her back to the musician, and one slender foot on the fire guard watching the leaping flames and listening to the music. Her soul was far away. She was

troubled and somewhat upset by old Elsbeth's chatter, and she was quite unconscious that she was alone with the knight. The player began a low, sweet melody, and with a twinkle in his eyes softly he sang these words:

"When first I saw thee in the mead, the world was cold and
gray;
My heart was seeking something lost, Oh, what, I could not
say;
But in the twilight hour, when I saw thy hair of gold,
I knew at last I'd found my love, and then the tale was told.

Last night I lay a dreaming, I saw the ancient Nile,
Flooded with a sunset gold, and bright for many a mile.
We watched the river as it flowed, the rise had just begun,
For in those years so long ago, I know we twain were one.

I loved thee in those far-off days, when all the world was new;
In Egypt's bowers where all the flowers reminded me of you,
I loved thee then so tenderly, I would do now the same,
So do not frown, but dry those tears and smile on me again.

Thy fate is written, dear one, upon the stars above,
Thou art the Queen of pleasure, and I thy Lord of Love.
Thou art my heart's desire, and I, thy king, will gain
Thine own consent to love me. I dare thee to refrain."

At the first verse she smiled, for both girls were used to having sonnets addressed to their eyebrows and hair, but the second verse seemed to cast a spell over her. It seemed to carry her away to ancient Egypt; her brain was teeming with vague pictures, which she could not grasp; she frowned with a mental effort, and the audacity of the last verse made tears of mortification come to her eyes. This bold knight needed to be held in check. She dared not turn around, for her eyes were misty. The music ceased, and she was afraid Alicia would see how affected she was, so she did not stir.

With his soft cat-like tread Richard reached her side. She raised her eyes to find the bold knight standing beside her, looking down upon her with grave, questioning eyes. For a long minute each gazed as if spell-bound; she with an undefinable shrinking fear.

"How fares the arm?" he said at last.

"Well, my lord, very well," she said coldly.

The keen eyes searched her face as she said, "I would ask thee where thou didst learn the song I heard thee singing in the meadows. 'Tis my favorite love song, and I composed it in Poictou." He bit his lip at the slip. "It has never been written, and I rarely sing it in public; so how camest thou to know it?"

"Indeed, Sir Knight, I may lay prior claim to the lyric, for I brought it from Wales. As a babe I used to hum the tune at my father's knee, while he played the harp. As I grew older verse by verse the words came that fitted the tune, and 'tis only a few months back that I knew my song complete. I was singing in the gloaming the song I had just composed."

"Strange that we should both compose the same song and the same tune."

"Dost thou think so? But it remains mine, nevertheless."

"Aye, it shall be mine and thine. This is the happiest moment of my life to find thee at last alone. Beside thee I could forget all time."

"I pray thee do not forget Sir Jasper," she said coldly; but her hand trembled and her heart was beating wildly, as Richard negligently leaned against the stone pillar opposite, showing no disposition to move. She was growing nervous. His eyes seemed to compel her will, and every pulse thrilled; this vague dreamy happiness was becoming painful; it seemed as though she had only to close her eyes and she would swoon. Nadine had never fainted in her life, and she vaguely wondered if she were going to now. The tall figure on the other side of the fire seemed to retreat to a far distance; the floor seemed to sway beneath her feet like waves of the sea, and his voice sounded as though coming from space. She bit her lip and clenched her hands. What a fool she was! She heard his voice say in tender accents, "Thou art pale; come, let us follow thy friend out into the moonlight."

Her senses were in a whirl. She felt she must follow wherever he led. She seemed hypnotized by those gray eyes. This new sensation, half happiness, half fear, frightened her. He caught up a light wrap and threw it around her with loving care, and their hands met. His touch gave her a strange thrill of happiness. She tried to throw off that intangible feeling of fear, caused, no doubt, by old Elsbeth's warning. She

would forget the nonsense, and live in the present. She tried to make some laughing remark, but dropped her eyes in confusion when she encountered the grey ones above. The red color flashed from cheek to brow, for he was regarding her with a steady glance as they walked out into the starlit courtyard in perfect silence.

At last the knight spoke, saying, "How the fairest flowers in the land have been permitted to lie hidden away in Ravenswood is beyond my ken. The knights of England must be dull or blind. In France thou wouldst have reigned as *La Reine de Beaute* long ere this."

He placed her on a stone bench. "How many brave knights are sworn to thee, fair Lady?"

"Thou dost forget, Sir Knight, that I am but a humble maiden, living at Ravenswood by the bounty of Sir Jasper and Alicia. He has been a father to me; and the first favor he asks at my hands, I refuse, because I cannot bring myself to wed his kinsman, Sir Henry."

"Perdition take Sir Henry." Richard bent low. "Come, I want thee to promise me not to wed him nor any one else. Let me be thy sworn knight. Never did knight serve fair Lady as I will serve thee. I believe, with the song, that thou hast always belonged to me from the beginning of time."

"Nay, I know thee not, Sir Knight," said Nadine, with dignity, remembering old Elsbeth's warning. Nadine, so pleasant, with kind words for everyone, she whose smiles were so easily won, felt herself becoming harsh and unkind. She who had never been timid or shy, dared not raise her eyes to look at the knight, who begged so humbly for her favor; yet she knew in some vague way that he was not jesting and that he meant every word he said.

"Then thou dost refuse me guerdon, my Lady?" he said sadly.

Her silence told him more than words.

"Yet fate is kinder than thou; for I have sworn to be thy knight and champion. See, here is my love token," and from his breast he drew forth a withered spray of pink roses. "Thou didst drop them in the meadow two night gone, and by the Holy Rood, I swore to know thee if thou wert mortal. *Omnia vincit amor*, thy coldness doth only make me more determined to win thee, but I will have thee by force of arms if necessary," he said, smiling down at her. He was quite con-

tent to stand there and watch the beauty of that marvelous face and the shrinking modesty that caused the blush to steal from cheek to brow.

"Thou wilt never conquer me, Sir Knight," she said, with a toss of her head.

"I believe that when a man meets the woman nature intended for him from the beginning of time, he loves her at sight; and thou art my alter ego. I have been seeking thee for years. Thinkest thou to escape the love that is written in the stars?"

A strong arm clasped her in a warm embrace; a handsome face bent over her, and he deliberately kissed her again and again. She was helpless in the grasp of this tall powerful man, and to tell the truth, Nadine did not wish to break the spell. She wished those arms would enfold her forever. Within them she had a feeling of security; it seemed to her that when he let go she would fall into a black void as cold as death. For a minute he held her tightly clasped, then came the sound of approaching footsteps, and Alicia and Maurice came up to them.

"What is it, Nadine?" said Alicia, giving her a shake. "Hast thou seen a ghost?"

"Aye, the ghost of the past," said Richard, looking at Maurice. "Leave her to me."

"Her wound, perchance, doth pain her," said Maurice kindly.

"Indeed, then she were better off in her bed," snapped Alicia. "Perchance it hath been crushed in a warm embrace." She gave Richard a defiant glance. "Some men are bears by nature. Methinks, Nadine, thou hast come within reach of those giant paws. He has tried to hug thee. Come, the hour groweth late, and we shall both get a good railing if Sir Jasper has awaked. Permit us to bid ye good night."

Richard laughed heartily. Nadine turned to Maurice, saying, "Prithee, I will take thy arm, Sir Maurice," and she ignored Richard, who turned to Alicia with a frown.

When they reached the hall, Alicia said, with a curtsey, "Au revoir, my Lord," but Nadine only bowed; and the men watched them climb the wide stone stairs.

Maurice and Alicia were already on excellent terms. He was her sworn knight and she his lady love, and a happy light shown in his soft dark eyes.

(To be continued.)

THE SWASTIKA IN RELATION TO PLATO'S ATLANTIS AND THE PYRAMID OF XOCHICALCO.

By M. A. Blackwell.

PART XIII—THE FOOT.

ON the Pyramid of Xochicalco are several carved glyphs in which the feet are prominent. The meaning of these glyphs is still a mystery. Some authorities believe that they are chronographic symbols, and have rendered them as such. In American symbology several meanings are given to each symbol. A reading may be rendered exoterically or esoterically on different planes.

The foot is a prehistoric symbol and is found in connection with the cross, swastika and other symbols. It is a creation symbol. One esoteric meaning is "to walk into or enter the temple." The temple is symbolized either as a pyramid, vase, oblong, an eye, or serpent's head, and so on. On Plate 38 are shown some of these glyphs from Xochicalco. In Figure A, a pair of feet, possibly those of the God of the Volcanoes, appear to be trampling on and breaking asunder Atlantis¹. This carving is on the west wall of the lower story of the pyramid. The other glyphs are on the second story. There is a marked difference between the motives carved on the lower story and those on the second. Some may be construed as telling a story of creation, and others of destruction. There may be an astronomical significance as well. In Figure B, there is a flame or speech motive

¹Le Plongeon: The Pyramid of Xochicalco, The Word, October, November, December, 1913. Page 172. This figure is supposed to be a map or plan of the temple (the city) on the hill in Atlantis.

issuing from the god's mouth. This motive has been turned backwards, as though implying negation. This may mean that the god is taking back life, of which he was the giver. This god has spectacles, which mean, "he who sees all that takes place in the universe." In front of him is the conventionalized serpents head (temple) with open mouth swallowing the cross symbol². Over this is an animal with a peculiar crest on his head. This creature resembles a dog. In the Mayan Calendar, a word for dog is "men." This word has the same significance as the Mexican word *toltecatl*, meaning he who is master-builder, an artificer, an adept in manufacture.³ The word *men* is derived from *mehen*, sons or nephews in the male line, and so on (see list). This dog symbol on the pyramid may be construed in connection with other glyphs as meaning that the god is taking back the life of the men he had created⁴. The other glyphs, Figs. C, D, E, seem to tell the story of the creation of these men. Issuing from the god's mouth is a "flame-tongue, or speech motive." The flames have a symbol attached to them. This attachment is double in some carvings, single elsewhere, and absent in Figure E. Notice in one carving how the feet are standing on the edge of a bowl filled with water. In the carving, Fig. E, the feet have a life symbol descending between them towards the serpent head (temple) and cross below. In this carving the flame tongue is minus the attached symbol (seed). The sandals on this figure are curiously raised. It is difficult to determine if they represent the head and beak of a bird or a serpent. A curious analogy is that the esoteric meaning is the same for each. A bird at the center of a cross is symbol of a soul re-incarnating, and a serpent walking into the temple means engendered. It should be remembered in the study of ruins that the ancients believed in re-incarnation.

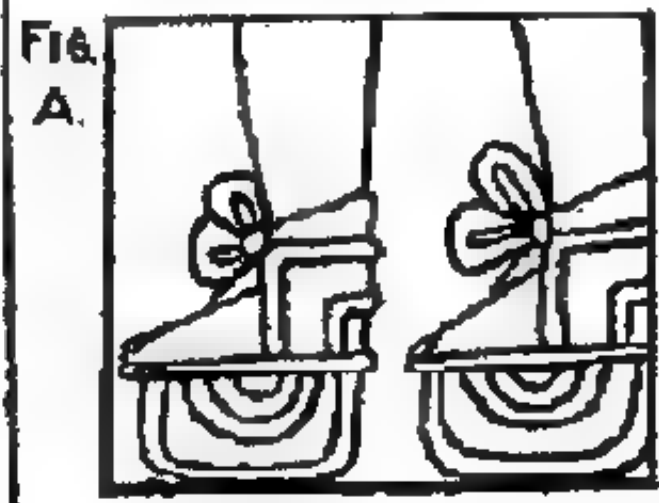
A few pieces of ancient American pottery have the feet, or mark of the footsteps, as part of the decorative motive.

²The Word, May, 1914, p. 112.

³Zelia Nuttall: *Fundamental Principles of Old and New World Civilizations*.

⁴The Word, March, 1915, p. 381. See Plate 30.

PLATE 38.



PLAN OF
ATLANTIS
TEMPLE,
WEST WALL.



SEE THE WORD, MARCH 1915, P. 381.

FIG. C.

FIG. D.

FRIEZE ON THE NORTH

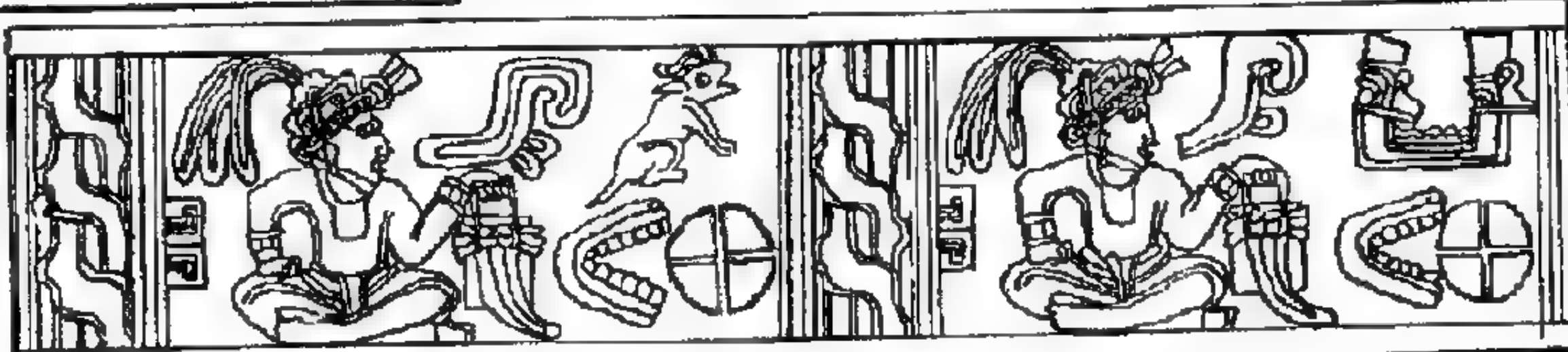


FIG. E. SIDE OF THE PYRAMID OF XOCHICALCO. ALL FIGURES FACE



THE WEST.

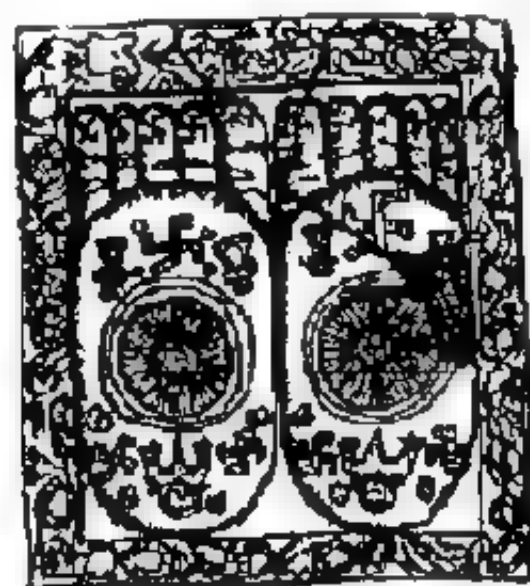
PERAPIEL, MONUMENTOS MEXICANOS



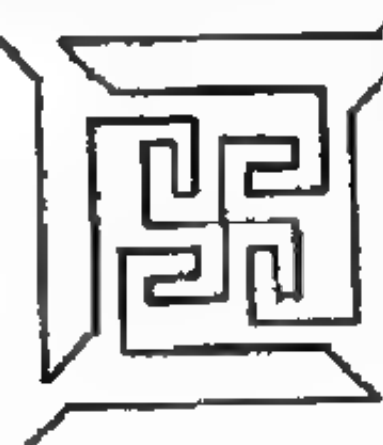
TIBETAN BOOT
AND GARTER
SMITHSONIAN
REPORT 1894.



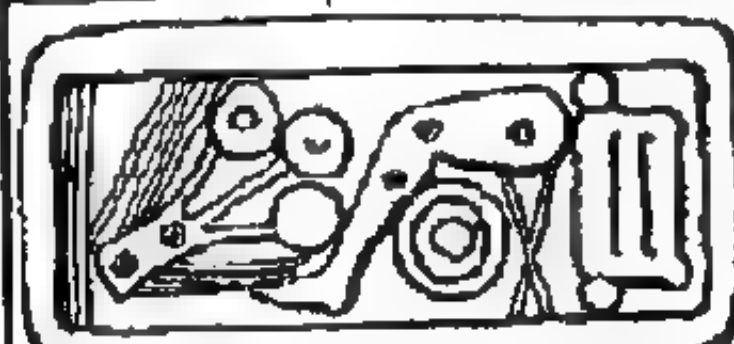
OSIRIS TAT.
J.G. WILKINSON, THE
ANCIENT EGYPTIANS.



FOOTPRINT OF BUDDHA,
FROM AMARAVATI TOPE.
WILSON, THE STAVARTIA. 1894.
SMITHSONIAN REPORT, 1894.



"NANDARTAYA"
A THIRD SIGN OF
THE FOOTPRINT
OF BUDDHA.
SMITHSON. REP. 1894.
SEE THE WORD
JUNE 1914,
PAGE 183.



FOUR SIDED STONE, CRETE.
CLARKE, THE STORY OF THE ALPHABET, P. 148.

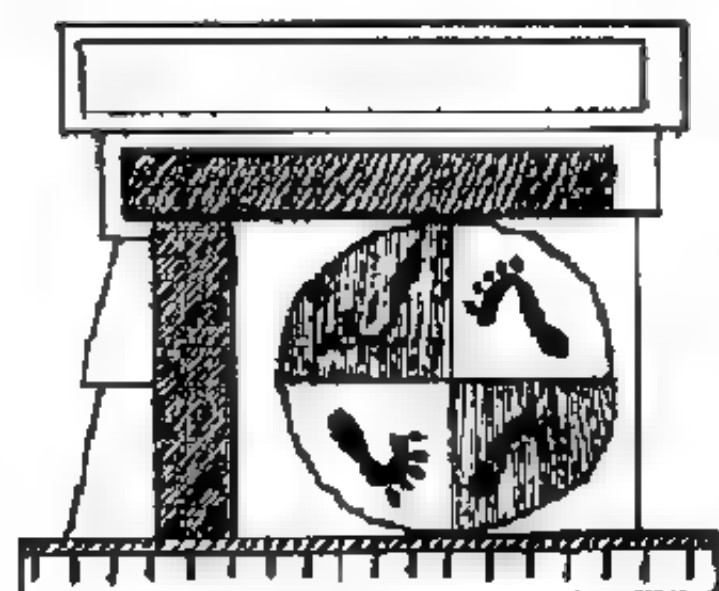


ANCIENT SEPULCHRAL URN FROM DENMARK.
CERAMIC ART OF REMOTE AGES, PLATE 7, FIG 97.
(A RARE EXAMPLE) WARRING.

PLATE 39.

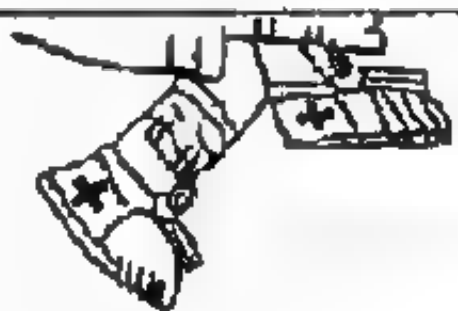
<p>FIG. G EGYPTIAN PHONETICS WORDS AND DETERMINATIVES.</p>	 SEM.	 HAB.	 SBA. DOOR.	 SEB. TO PASS.
	 BENNU	 AN. TO BRING, TO CARRY.		<p>E. A. W. BUDGE. FIRST STEPS IN EGYPTIAN.</p>

FIG. H.



FOOTPRINTS AROUND CROSS
IN ENTRANCE OF TEMPLE.

ZELIA NUTTALL, PEARSON MUSEUM PAPERS.
1901. VOL. 2, P. 86.



CROSS DECORATED SANDALS
ON THE FEET OF A FIGURE
FROM PLATE 7, TOMO IV,
ANNALES DEL MUSEO DE
MEXICO

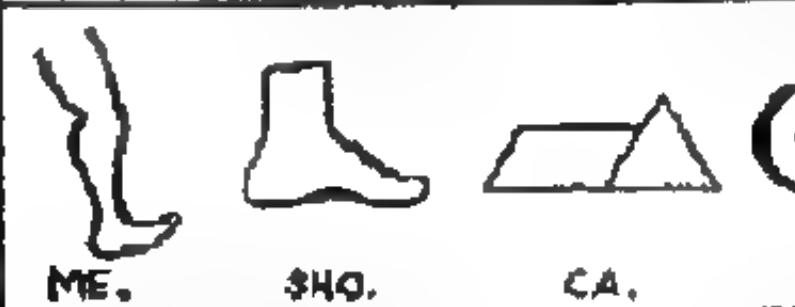
FIG. J.



"LORD OF THE NIGHT" ENCIRCLED BY HIS OWN FOOTPRINTS.
ZELIA NUTTALL, PEARSON MUSEUM PAPERS. 1901. VOL. 2, P. 279.



PART OF
HITTITE
INSCRIPTION.
JOHN CAMPBELL,
THE HITTITES
VOL. 1, PL. 3, P. 108.



AZTEC.
CAMPBELL,
VOL. 2, PL. 30

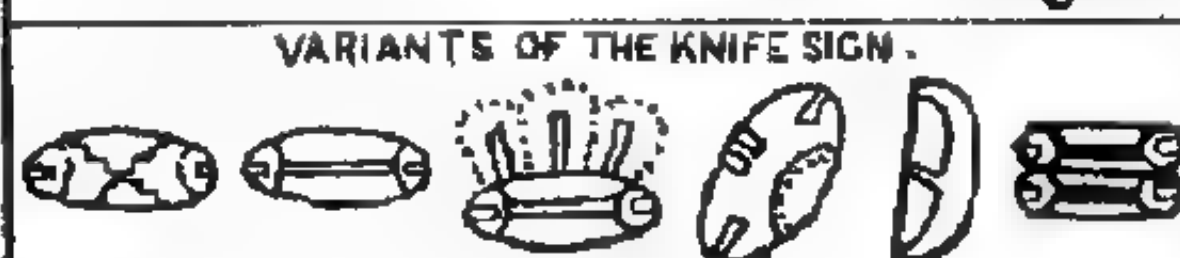


FIG. M. MAYA SYMBOLIC ORNAMENTS
ON A FOOT.

D. SCHELLHAS, BUREAU OF AMERICAN ETHNOLOGY, BULLETIN 28, P. 604.



VARIANTS OF THE SUN SIGN.

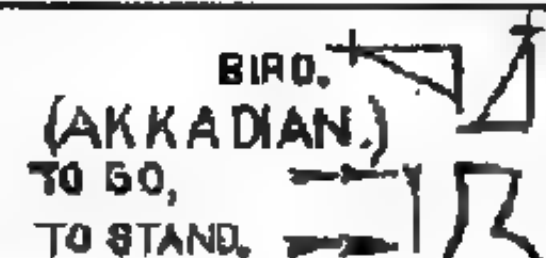


VARIANTS OF THE KNIFE SIGN.

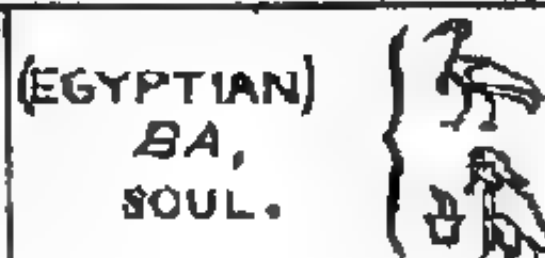
FIG. K.



TEZCATLIPOCA.



BIRD.
(AKKADIAN.)
TO GO,
TO STAND.




(EGYPTIAN)
BA,
SOUL.

Figure F, is an example of an ancient sepulchral urn from Denmark. This has been ascribed to the Iron Age. Authorities disagree as to the date of the graves from which these urns were taken. Some say they antedate our era by two thousand years, others believe they date about 200 A. D. The footprints are arranged in a curious manner around the urn and may have been intentionally so placed, because the topmost ones are pointing towards the mouth of the vase.

One author states that the foot is the well known symbol of Pluto, the God of the Shades. Another writer says that the footmark is the peculiar attribute of the infernal gods. Moor in his Hindu Pantheon notices the impression of a pair of feet cut upon flat stones in many Hindu Temples, as commemorating suttees. Footprints have been worshipped in various parts of the world, an instance being that of Buddha's on the sacred Adam's Peak, Ceylon. An object of reverence is the footprint of Jesus in the Church of Domine quo Vadis, outside of Rome, where according to tradition Jesus appeared to St. Paul as he fled from martyrdom⁵.

Footprints are said to be memorials of the dead. The symbology of the foot was the same in both hemispheres. The foot symbol of the Hittites is the same as the Aztec, and the other symbols bear a close resemblance to each other. One author deciphered a Hittite inscription with Aztec symbols and Corean syllables.⁶ When an intelligible translation results, it lends weight to the theory advanced, that all ancient forms of writing were derived from the same source.

These two forms  of Egyptian characters have the meaning of, to go, to come, locomotion. They are also used as determinatives. Examples of Egyptian signs are given on Plate 39. In one, the vase with a pair of feet and water sign is shown, and the value given as "an, to bring, carry."⁷

A cross symbol in the entrance of a temple with footsteps, denoting rotation, is shown under Figure H, Plate 39.



Figure J, shows the "Lord of the Night" within a wheel

⁵Waring: Ceramic Art in Remote Ages.

⁶John Campbell: The Hittites.

⁷E. W. Budge: First Steps in Egyptian.

or circle of his own footsteps. In his hand is the serpent-atlatl, which symbolizes, generator of the vital spark. This god has been identified as the star-god Youaltecuhtli whose name is composed of words meaning to go around in a circle.⁸ (See list).

On the maxtli of this Lord of the Night is a symbol mentioned under the name of *lamat* in previous articles of this series. This symbol has several names and meanings. In Landa's Alphabet it stands for  **be, footprints.** Brinton tells us it may also mean  the stones of the hearth, and signify house. As a directive sign it stands for the point south, and the color yellow.⁹ It appears as a variant for the day signs *lamat*, *muluc*, and *chuen*. The numerous meanings given to American symbols shows that they are to be read on different planes, and that they have esoteric and exoteric meanings. They are also interchangeable, and related to one another, thus indicating they are part of a complex system. Some of these symbols are conventionalized. Others are simple portrayals of parts of the human. The key to the decipherment may be found in identifying them with the human body or its parts. Their meanings are expressed by the functions of the parts of the body which they resemble. An example wherein the foot, cross, and knife, are combined, is shown on Plate 39, Figure K. This is the god Tezcatlipoca. His foot is gripped in the jaws of a *tecpatl* (flint knife). This fastens him to the center of the diagonal cross, thus making this foot an axis, and with the other foot he describes a circle. The *tecpatl* (knife) which holds his foot, symbolizes the North, Polaris, Generator of Life and Regulator of the Universe. The flint knife also typifies sacrifice, death, war, the East, and fire.

In ancient America the foot was emblem of rule and symbolized the lower division of the state, while the hand symbolized the upper division.

On Plate 40 are shown a foot and other symbols, to which the value of our letters A and B are given.¹⁰ A few of

⁸Zelia Nuttall: *Fundamental Principles of Old and New World Civilizations*; p. 279.

⁹Brinton: *Primer of Mayan Hieroglyphs*.

¹⁰Brasseur de Bourbourg, *Troano Ms.*, Vol. I., p. 201.

these variants strongly resemble the embryo or foetus in its early stages. This suggests the legend that the gods of creation gave us writing, as "alpha, is the beginning." Some of the Mayan glyphs delicately symbolize the laws of creation, thus evidencing a high degree of civilization anciently attained by the race, in contradistinction to the more barbaric Aztecs who conquered them a few hundred years before the coming of the Spanish.

Reference is made to one-footed gods in different mythologies. The one foot or leg symbolizes a pillar or axis. In a Japanese myth, "The Creators, Izanagi and Izanami, built an octagonal palace around their pillar, taking it for the central post which was to support the roof. The palace raised on one foot or pillar, built for two later gods, is a variant of this myth. A Russian folk-tale tells of four heroes who were wandering about the world, who came to a dense forest in which an izba or hut was twirling round on a fowls leg. The youngest, Prince Ivan, makes it revolve with the magic word Izbushka. This supplies the idea of cosmic rotation, which is absent in the Japanese myth."¹¹

In the Irish legend of Mailduins Voyage, he arrived at an island called Aenchoss, that is, One-Foot, so-called because it was supported by a single pillar in the middle. At the foot of the pillar, deep in the water, was seen a door closed and locked, this was judged to be the way into the island.

Egyptians deities are sometimes portrayed with one leg which "indicates a pillar-axis god, an Atlas."¹²

In the Bhâgavata-Purana, the pole star deity, meditating on Brahma, stood on a single foot, motionless as a post; and while he did so, half the earth, wounded by his great toe, bent over under his weight, like a boat which, bearing a vigorous elephant, leans at each step he makes, to the left or to the right. O'Neil asks: "Is this a confused explanation of the inclination of the axis?" He identifies all the myths of the One Leg, with the universe-axis which is symbolized by the Tat. On Plate 39 is shown the Egyptian god Ptah-Osiris, "dweller in Amenti," represented

^{11. 12. 13.} John O'Neil: *The Night of the Gods*; Vol. I., pp. 214, 215, 216, 224.

as a one-leg god. The attitude of this figure is "Facing -both-ways, if he be in the South looking North, his toe points West."¹³

The three footed triskelion has been the subject of much controversy. Some maintain that it is a variant of the swastika. The origin and history of this symbol is still a question. One author believes it to be an early symbol of the revolving sun of the year of three seasons.¹⁴ This symbol and its variants, have been found on prehistoric objects of both hemispheres.

In Scandinavia the swastika was called the hammer of Thor, and Thor's hammer-mark. One name for the swastika was Fylfot, four-footed or many-footed, thus showing that it was associated with rotative motion. This is true of the swastika in most of its phases, whether as a symbol of sun or moon revolving through the heavens, man progressing through life, or many reincarnations. In THE WORD for May, 1915, it has been shown that man stood in the center of the swastika or cross, with its four arms directed to the cardinal points. The placing of the pyramid (symbol of god or man) at the center of the cross, indicates that the center is stable, the point to which everything converges. This explains why the center of the cross was the "head" or capital city on some ancient maps.¹⁵

The Pyramid of Xochicalco was placed at the intersection of four roads leading to the cardinal points. Father Alzate visited these ruins in 1777 and described them, he states "According to the assertions of persons, worthy of belief, there are yet some remains of four roads that lead from the four cardinal points to the Castle or monument of Xochicalco. If all the remains of that magnificent piece of antiquity were preserved, perhaps we should find materials that would explain more and more the ancient history of Mexico."¹⁶

In the Bible there are a number of mystical references to feet and walking. In the 119th Psalm, under divisions headed by letters of the Hebrew Alphabet, the first Aleph,

¹³J. F. Hewitt: History and Chronology of the Myth-Making Age; Preface, xxxvii.

¹⁴The Word, May, 1915; see Plates 35, 36.

¹⁵A. Peñafiel: Monumentos Mexicanos, Texte; p. 37, footnote.

commences, "Blessed are the undefiled in the way, who walk in the law of the Lord."

Naked feet were a mark of respect, also of mourning. The Israelites were not permitted to enter holy places except they took off their shoes. The priests are supposed to have been barefooted while performing the ceremonies within the temple. Amongst the Egyptians, to be barefooted was equivalent to being naked, and naked synonymous with having no property but one's self. In the adoration of the Deity, the Egyptians were barefooted. The Pythagoreans explained this as follows." The man who came naked from his mother's womb should appear naked before his Creator; For God hears those alone who are not burdened with anything extrinsic."¹⁷

When Moses approached the burning bush, the command was given, "Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The ancient custom of taking off the shoes before entering the house is a custom still observed in many parts of the world. With some nations it was the custom when entering a temple to set the right foot upon the first step. The taking off the shoe to ratify a contract was also an ancient custom. "In open court the person who sold an estate, conveyed the title by pulling off one of his shoes and giving it to the purchaser, thereby signifying that he had full right to walk, enter into, and tread upon the land as his own proper and entire possession." In America, the Peruvians believed it was sinful to enter the Temple of the Sun without first taking off the shoes.¹⁸ This act was the greatest proof they could give of their sincere humility. The dipping of the feet in water is an ancient custom. When the priests, bearing the ark of the covenant, came to the river Jordan, their feet "were dipped in the brim of the water, for Jordan overfloweth all his banks all the time of the harvest."¹⁹

In Canada, I once witnessed a peculiar ceremony performed by three Squaws. They were in a canoe, paddling rapidly towards the shore, occasionally glancing up at the

¹⁷ ¹⁸Rev. G. Oliver, D.D.: The Pythagorean Triangle; pp. 182, 183, 184.

¹⁹Joshua, chap. iii, v. 15.

Sun. After landing and drawing the canoe out of the water, they lifted three bundles from it and walking a short distance (Indian file) they deposited them in a row. Then they returned to the water's edge, where each in turn solemnly dipped first one foot, then the other, in the water. Just as silently and solemnly they returned to the bundles, opened them and taking out food, commenced to eat their noonday meal. Curiosity was too much for me, and child-like, I asked them why they washed their feet instead of their hands; for I told them one did not eat with their feet. Grunts were the answer. But when asked where they were from, they told me they were strangers and had come to sell their basket and bead work to the campers and summer residents.

Curious ornaments are shown on the legs in some of the American Codices. In the Mexican Mss. the feet are frequently portrayed with sandals or shoes, but in the Mayan Ms. the feet usually are bare. In reliefs on buildings, elaborate sandals or shoes are often shown. The ornamentation on the legs and feet appear to be symbolic. Notice the decoration of the foot shown on Plate 39, Figure M. This suggests a vase in its outline. Mayan deities are usually portrayed with bare feet.

In the Yucatecan collections are seen a number of large clay feet with sandals. These feet do not seem to have been broken from images. It is thought by Prof. Schellhas that they have a religious significance.²⁰ The cross was associated with the foot and sandal decoration. An example is shown from one of the Codices on Plate 39.

On Plate 39 the foot is shown as an Egyptian alphabetic character for B. The Hebrew for B, is Beth, meaning house. The fourth letter of the Hebrew alphabet is Daleth, meaning door. The fourth in Greek is Delta. A triangle is the ancient (as well as modern) Greek form for this letter. May not this triangle called delta have been derived from the smaller triangle in the pyramid? the door to the temple. This forms the feet of man, the base



This smaller one is lower triangle also or lowest part.

²⁰Bulletin 28, Bureau American Ethnology, p. 604.

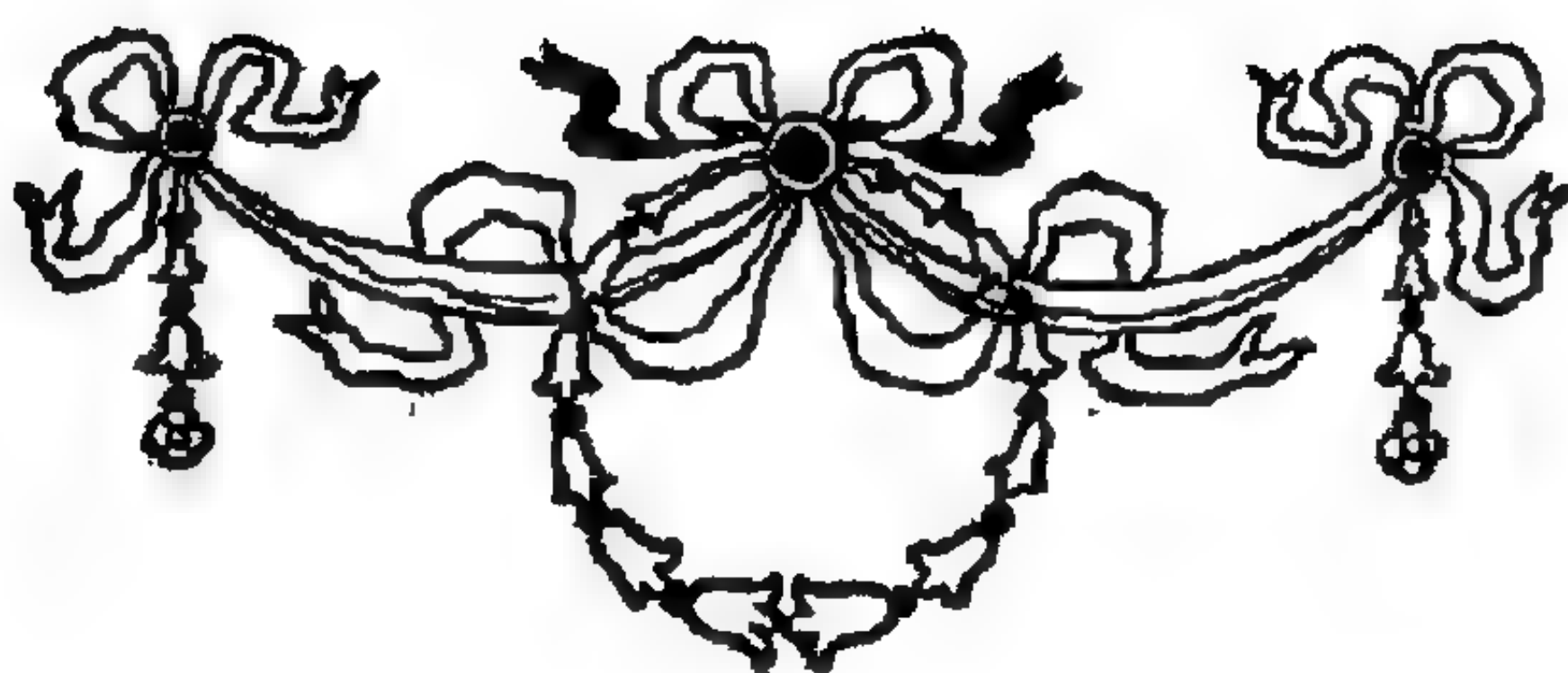
The following list of words is of interest.

Maya. ²¹	English.
Men.	Founder, Builder. To found, to make, to build. Name of 12th day in ancient Maya Calendar.
Menel.	Cause, reason.
Menticubabal-Bak.	Incarnation, assuming a human body.
Mentic.	Form, make manner.
Mehen.	Son, little, minute, the seed of the man, engendered.
Mehenob.	The descendants.
Mehentzilan.	Genealogy.
Mehenilan.	Adopted son of a father, godchild of a man.
Tzilaan.	Past participle of Tzil, Tzilah.
Tzil.	To tear or cut asunder, to rend. To break or tear asunder paper, linen and similar things. Leaves of a book, etc. United to a number serves to count.
Tzilah.	
Nahuatl. ²² Teotl.	Divinity, divine lord, a title applied to all lords or rulers.
Toltecas.	Master-builders, culture heroes, gods. This name is also spelled toltecatl (Toltecs).
Yoli or yolinia.	To live.
Yollotl.	Heart.
Yauatl.	Circle.
Yaualoa.	To go around in a circle many times.
Youalli.	Night.
Youal-tecuhtli.	Lord of the circle or wheel. Lord of the Night.

²¹Troano Ms. Brasseur de Bourbourg Vocabulary. Maya-Spanish Dictionary, Pio Perez.

²²Zelia Nuttall: Fundamental Principles of Old and New World Civilizations; Peabody Museum Papers, Vol. II., 1901 (Nahuatl words).

(To be continued.)



MOMENTS WITH FRIENDS

What is the sense of smell; how does it act; do physical particles engage in the production of the sensation, and what part does smelling play in living?

What is called smelling, is a perception of certain properties of objects. These properties act on man through his organ of smelling, whence they reach the olfactory nerve. The nerve communicates the subtle element, which is in the physical object, to an entity in the human body. This entity is the being which perceives the nature of the object through the information which it receives through the nerve of smelling. The entity is an elemental, a nature ghost of the class of earth ghosts. The smelling elemental is connected with and is one of the beings which enter into the constitution and structure of the human elemental. The smelling elemental is of the element of earth, and for that reason can perceive properties of the nature of earth, which are exhibited by physical objects. So the answer to the questions "What is the sense of smell and how does it act?" is that it is a being, an earth elemental within the human elemental in the physical body, which smelling elemental perceives the nature of certain attributes in physical bodies, which are called odors or smells.

These attributes are perceived by smelling only. Smelling is all this elemental does. Smelling is its food, which nourishes and sustains it. It perceives certain attributes and con-

ditions of the earth element outside. Smell is the invisible, subtle earth element, which enters into the constitution of the smelling elemental and so into the human elemental.

Physical particles of the object which is perceived by its smell enter into the production of the sensation of smelling. Not alone particles which belonged to the physical object but also such particles of the earth element as had flowed through the object, cause the sensation of smell. The earth element is like a tide, flowing back and forth through the object. The flow is made up by infinitesimal, invisible particles which seem to be a compact mass; but if the inner sense of sight is keen enough and the mind can analyze the flow, that flow will be perceived as being made up of particles.

When the physical atmosphere of the individual contacts the physical atmosphere of the object smelled—that atmosphere being made up of the particles mentioned—the particles are perceived in the atmosphere of the smeller, when they contact the nerve of smell. Smelling is the distinctly physical characteristic of objects perceived. Every physical object has its own distinctive physical atmosphere, in which particles are suspended and circulating. But few objects can be smelled. The reason is that the perception by the sense of smell is not trained and not fine enough. When the sense of smell is trained, as in case of the blind, many objects can

be smelled which are now generally regarded as being without odor.

There is yet a keener sense of smell, an inner sense, which may be developed and which some people have already developed, through which an odor of objects which is not physical can be perceived. Beings of another world may make themselves known by an odor, but this is not a physical odor.

The part which smelling plays in living is that smelling aids in the maintenance of life. The smell of food causes the gastric juices to flow and stimulates them, as does the sight of a well-prepared table. Animals detect by their sense of smell places where they can find food. They detect the presence of enemies and dangers by smell.

Whereas man is at present nourished through the absorption of a subtle essence which his system takes out of gross material food which he consumes, it will in the future, when man has better control of his physical body, be possible for him to extract by the sense of smell the essence he now has to get by digestion out of the transformation of physical food. His smelling elemental will then be charged with nourishing the physical body. The two senses of taste and smell will, however, have to be greatly changed from the conditions they are in at present before nourishment by smelling alone is possible. Then the subtle physical particles which will be absorbed by the smelling elemental will be the means of nourishing the physical body.

What is the imagination? How can it be cultivated and used?

Imagination is that state of the mind in which the image faculty of the mind works consciously to give form to the subject of thought which the motive faculty has conceived and which the focus faculty has brought into and holds within range. These three faculties of the mind have directly to do with imagination. The other four faculties are indirectly con-

cerned. The dark faculty interferes with imagination, as it does with every other work of the mind, and therefore the dark faculty must be in a state where it is controlled sufficiently to allow of the work of imagination. The time faculty furnishes the material used in the work of imagination. The light faculty shows how the work of imagination should be done. The I-am faculty gives identity and individuality to the work of imagination. Imagination is a state of the mind, and is in itself not of the senses. The work of imagination is carried on in the mind before it is related to the senses by the mind and before the senses are called upon to give expression in the physical world to that which has first been done in imagination. This is the case with imagination. However, it is to be borne in mind that that which is usually called imagination is really not imagination at all. What is broadly and without understanding of the meaning of the term called imagination is the play of the mind in the senses, or, in a higher degree, the working of the mind when it is compelled by the senses to reproduce or furnish the things which give pleasure to the senses and to provide new enjoyments or troubles which the senses have indicated and led the mind into. In the case of this condition, which is falsely termed imagination, all of the seven faculties of the mind are agitated through the focus faculty; but these agitations are merely excitations of the other faculties through the focus faculty and are not the work of the faculties. The focus faculty is the only faculty of the mind which is directly in contact with the brain of the average man. The other six faculties are not in contact. Their action is induced through the focus faculty.

To understand better what imagination—that is, the real imagination—is, it should be seen what the false imagination—that is, the mere agitation which is falsely called imagination—is. False imagination is not a conscious action of the faculties of

the mind, but the action of one faculty, the focus faculty only, which is agitated by the senses and which when agitated causes an induced agitation of the other six faculties or some of them.

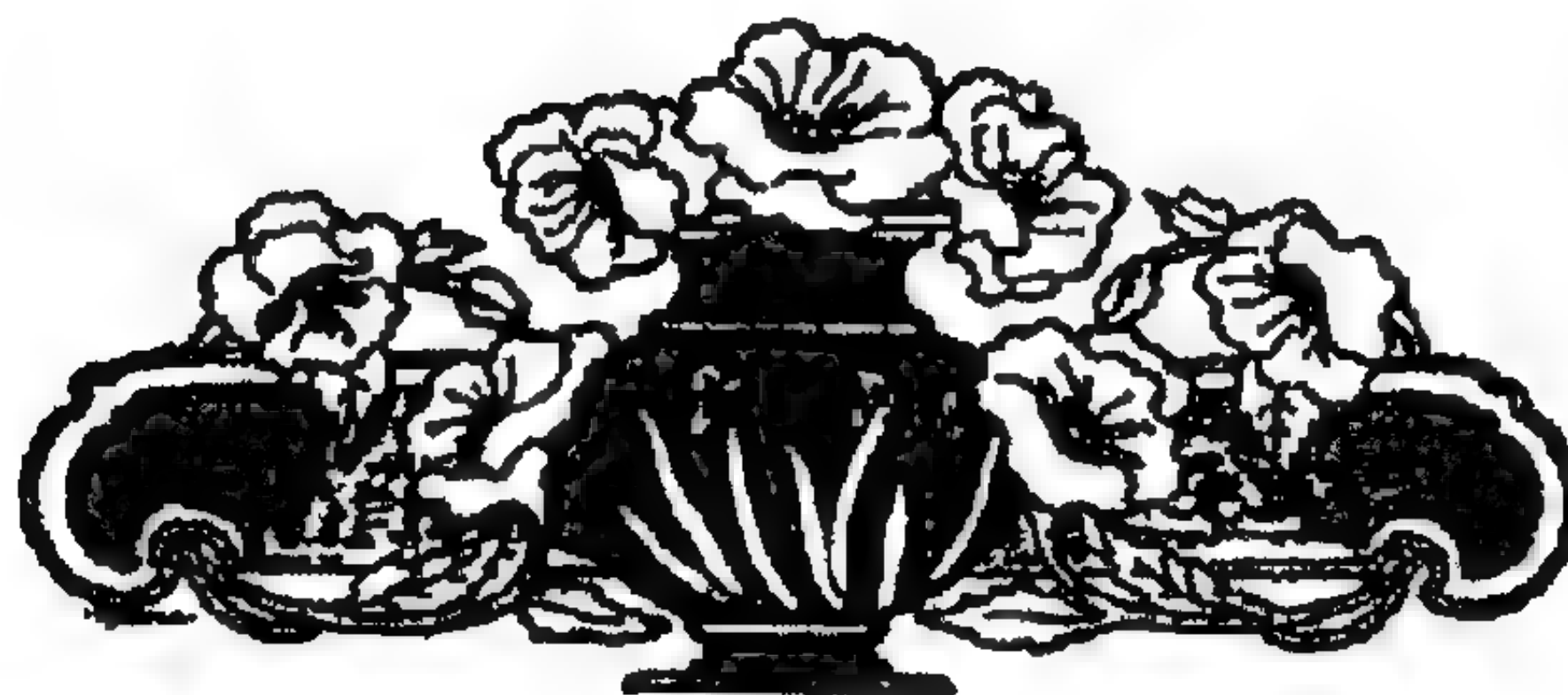
Fancies, day dreams, mooning, are not imagination. Reproductions of the forms and aspects of nature are not imagination. Copying any work, be it of nature or of man, is not imagination, however skillfully it may be performed. Imagination is creation. Every work of imagination is a new creation. Imagination does not copy nature. Nature does not show the mind how to do the work of imagination. Imagination furnishes nature with all her forms and colors and sounds and varied aspects. These are furnished to nature by mind and not by nature.

To cultivate imagination—that is, the state of mind in which the image faculty, the motive faculty, and the

focus faculty are co-ordinated and perform their work in harmony, while the dark faculty is limited or suppressed, and the three other faculties, the time faculty, the light faculty, and the I-am faculty contribute to this work—it is necessary to understand the system here mentioned, which is the only system that gives an insight into the operations of the mind.

The second step is to be able to conceive a subject of thought, and the next step is to exercise the image faculty in harmony with the motive faculty and focus faculty. The questioner is referred to the two articles on imagination which appeared in the May and June issues of *THE WORD*, in 1913. As to the faculties of the mind, information can be obtained in the article, "Adepts, Masters, and Mahatmas," printed in *THE WORD* in April, May, June, July, and August, 1910.

A FRIEND.





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NATURE GHOSTS

SOME clairvoyants can see fairies, but clairvoyants do not usually see them. The reason is that clairvoyants are mostly too much concerned with sordid interests, and seek to turn this gift to some personal advantage. Some of the things necessary to see nature sprites are a natural disposition and freshness of spirit; but self-interest kills these gifts. People may walk around the woods at the full moon, or from a concealed place watch a fairy glen, and yet they never see a fairy. Fairies can be seen only when they wish to be seen, or when one knows how to summon them. Fairies are not celestial beings.

While some claims which have been made by persons of their having seen and sometimes having conversed with celestial beings are fraudulent and are advanced for an ulterior purpose, and while some such claims are due to disordered and morbid constitutions and are made without, however, an intention to lie, still there are many cases where celestial beings have been seen and have given blessings and instructions to human beings. It is improper to ridicule the report of such visions unless the falsity of the statement is known to those who ridicule. Seeing or hearing celestial beings may be due to one of many causes. Among such

causes are a lack in the one who perceives them, of co-ordination of his physical body with his human elemental, or a trance state of his senses and his mind, brought on by physiological or psychic causes, such as a fall, or the receipt of sudden news; or the cause may be vivid fancy, or it may be a long-continued brooding over the subject of celestial beings, or it may be a dream. Further, the vision may be brought on by the initiative of a celestial being.

Celestial beings, properly speaking, belong to the division of the upper elementals. If such a being is seen, the thought of the seer is that he has been taken into heaven or an angel from heaven or a similar figure has visited him. The ideas of heaven, of celestial beings, messengers of God, all depend upon the ideas which the seer has of his own religion. The interpretations he gives to the vision is according to the terms of his religion and the education or lack of education of his mind. Therefore the Virgin Mary holding the Christ child or without it, or St. Peter, or cherubim and seraphim, or special local patron-saints, play a part in the visions of Roman Catholics; but Protestants, and other non-Catholics, if they see visions, see Jesus, archangels, or lesser angels; and Hindus see one of the Trimurti, Brahma-Vishnu-Siva, or they see Indra, or any of the thousands of the celestial beings, ghandharvas, adytias, maruts, maha-rishis, siddhas, of which their religion informs them; and the visions which North-American Indians have are of the Great Spirit and other Indian spirits. Where a man or woman has a vision of such a celestial being in the form of St. Peter, or an apostle, or a saint, the apparition is seen for some purpose which usually concerns the welfare of many. The being has usually the form of the apostle or saint or angel who holds the highest place in the seer's thoughts. Such beings appear to a purpose, and they so impress the one to whom the apparition is presented. Such apparitions are not common, and were not common even in days when apparitions were commoner than they are now. A notable case of such apparitions were those seen by Joan of Arc.

Seeing apparitions of saints or celestial beings may

cause the appearance of certain marks on the seer's body. The body takes on the stigmata of the one seen. So if one sees the figure of Jesus crucified or as he appeared to Thomas, the body of the seer may be marked with wounds in places corresponding to the wounded parts shown by the apparition believed to be Jesus. In this way stigmata on the hands and feet and on the side and a bleeding forehead have been caused.

The markings may be produced by the seeing of an actual figure invoked by the intense thought of the seer, or they may be produced without an apparition but simply by the picture held strongly by the seer of the vision in his mind, and which he supposes to be an apparition. In either case, the markings are produced by the action of the seer's mind upon his physical ghost (astral or form-body). When the mind feels the wounds and the pains, the picture is impressed upon the physical ghost, and once it is marked on the physical ghost, it will of course appear on the physical body, as that adjusts itself to the astral form and prototype.

Any nature ghost can appear and disappear to a man when it likes. The man does not understand why it should appear or disappear without his knowing the cause, and therefore he believes himself to have been subject to a hallucination when he saw a nature ghost.

Nature ghosts must appear and can disappear only under certain definite conditions, which are as natural as physical conditions, such as those permitting the raising of a weight. To appear, a nature ghost must introduce its own element into our atmosphere, and then it can appear in its own element, or man must introduce his atmosphere into the element of the nature ghost and must make a connection for his respective sense, and then the nature ghost will be seen or heard to speak. The person who notices the appearance, does not see the element of the nature ghost though he sees the ghost. As soon as the element is withdrawn or is cut off from the line of vision, the ghost disappears. If the line of vision is not connected with the element of the ghost, no ghost of that element can be seen, though

myriads of them may be present, as ghosts are sensible to man only when he is connected with their element.

One of the reasons why man cannot sense nature ghosts is that his senses are attuned to surfaces. He sees on the surface, he hears on the surface, he can smell and taste only the surface. A man supposes that he can see through the air, but he does not. He cannot even see the air, all he can see are the surfaces of things appearing in the air. He supposes he can hear sounds, but he can hear merely the vibrations of gross matter in the air. When he sees the interior of things, their surfaces disappear. He cannot see the interior while his sense is focussed on the surface, as it always is. To sense nature ghosts, a man must change the focus of his senses from the surfaces to the interiors. When he focusses away from the surface, the surface of the object will disappear and the interior will be sensed. To see an elemental, man must see into the element of that ghost. As man perceives through the physical, and the physical is made up of the four elements, all the four elements are necessary for man to sense a ghost. Whether the ghost is a fire ghost, or an air ghost, or a water ghost, or an earth ghost, the man may perceive it through anyone or all his senses, provided, however, he can focus his senses into the interior of the element of the ghost. So a fire ghost can be seen in its own light, and all other objects may disappear. An air ghost may be seen without any other object, but a water ghost, when seen, will always be seen in vapor or water, and an earth ghost will always be seen in connection with the earth. A fire ghost is usually perceived by sight, but it may also be heard or smelt or felt. An air ghost is naturally heard, but it may be seen and felt. A water ghost may be seen and heard, and so may an earth ghost. The perception of them by man is not limited to the sense elemental in him to which the element of the ghost outside corresponds, else a fire ghost could be seen only and not heard, and an air ghost could be heard only but not seen. Each sense calls the others to its aid, but no ghost can be perceived, unless the corresponding sense elemental in man is focussed on the ghost.

When one supposes he sees a fire he is not seeing the fire; he is seeing the colors in the air caused by the flame. When one supposes he sees sunlight, he does not see the sunlight; his eye rests on the objects which sunlight makes visible. As long as his sight is focussed on the objects which are physical, he cannot see the objects which may be within the flame, nor can he see the objects within the sunlight itself. The eye is always caught and focussed by physical objects; therefore objects which are not physical are not seen. None look for objects they do not expect to see.

Again, man cannot hear sound, because his ear is trained and focussed on the gross vibrations of the air. There are always vibrations of the air and so his hearing elemental is caught by and focussed on the vibrations which are most apparent. Therefore the man cannot hear sound, which is not vibration. If he can focus his hearing into sound, all vibratory movements will disappear and he will perceive sound and the air elementals.

Man supposes that he sees water and that he tastes water, but he neither sees nor tastes water. Water is essential to taste; that is, the active function of the water elemental in him is what man calls his sense of taste; but he does not taste water. He only tastes the foods or liquids which water enables him to taste. Yet there is in the combination of gases we call water, a distinct taste. If he could focus his taste elemental on the taste in water then he would perceive the water elementals in the watery element, get the essential tastes in foods, and would experience quite a different taste when touching food, than the gross taste he now gets from eating and drinking.

Man touches and sees the earth, but that is not the way the earth is to be known essentially. It is to be known through the elemental in him which acts as his sense of smelling. Every object on earth has a distinctive odor. This odor is caused by emanations of earth elementals through and from the objects. These emanations form an aura around the object. When man's aura comes into contact with that aura, the object may be smelled, but it is not always smelled. If he can focus his sense of smell, not on the fra-

grant or unpleasant odors, but into the aura of emanations of the earth element, then the gross object will disappear, and the perception gained by him through the action of the earth elemental in him, which he now calls his sense of smelling, will reveal this physical earth as being an entity and being entirely different from that which he now—relying on information derived from his seeing and touching the surfaces—believes the earth to be.

How man now sees surfaces only may be understood by considering that he does not see water; he merely sees the surface of it. Whether it be water in a lake or water in a glass, both are invisible. Only the action of the light or the reflection of surrounding trees and the sky overhead will be seen on the surface of the lake. The water itself is not seen. While the eye is focussed on the shades and colors of the rippled surface, nothing in the water is seen. As soon as the sight is focussed beneath the surface, as soon as one looks into the water, he no longer sees the surface, but his eye becomes focussed on whatever objects may be in that water, and again he sees objects, this time in the water; but he does not see the water. In a glass the surface of the water is seen, nothing but the surface. Either the reflection of the light on the surface and the line where the water contacts the glass is seen, or, if the eye is focussed on the bottom, still the water is not seen, but only the bottom of the glass.

Man cannot even see the element in which he himself is. He cannot see the element of earth. He cannot see his own physical atmosphere, or the atmosphere of his earth. He is somewhat like a deep sea animal able only to crawl around at the bottom of the ocean, ignorant of what is beneath and above him. The light and the realms of the air, the vastness of the water, and the kingdoms of the earth are inhabited by beings which he does not see and does not know of. He will, however, know of them when the slight partition is removed by his focussing his senses—the same sense elementals which now serve and limit him—into the elements.

(To be Continued.)

**THE SOTHIAC SYSTEM OF CHRONOLOGY, AS USED
BY THE ANCIENT EGYPTIANS, FROM
4244 TO 339 B. C.**

By Orlando P. Schmidt,

Author of "A Chronological History of Ancient Egypt."

PRIOR to 1899, our modern Egyptologists, after vainly attempting to work out a consistent system of chronology for ancient Egypt, gave up the task in despair, claiming that the ancient Egyptians "had no era," "drew out no chronological schemes," in fact, were altogether ignorant of the science of chronology. (See my *Chronological History*, pp. 66 to 71.)

At that time, the maximum and minimum dates for the accession of Menes, the first king of Egypt, differed fully two thousand years, and the doubt and confusion growing out of this uncertainty undermined and honeycombed the histories of Egypt from the beginning of Manetho's I Dynasty to the Persian Dynasty. During this period of 3720 years it was impossible to find a solitary date which was astronomically correct, except those derived from the celebrated astronomical "Canon of Ptolemy."

The trouble, however, instead of diminishing, is steadily growing, and the latest chronologies, when compared with those of Bunsen and Lepsius, are simply preposterous. The work published by me in 1899 was intended to be merely a **chronological** history of ancient Egypt, and, as its primary object was to supply what was wanting and restore what had been lost—not to simply copy, or repeat, what was already familiar to every student of ancient history—the chronological element was naturally thrust into the foreground.

I found that, far from being "ignorant of chronology," the ancient Egyptians, from the beginning of the kingdom, had used the system of chronology now known as the "Sothiac," which was not only astronomical and, therefore, accurate, but, as I expect to demonstrate, **self-verifying**, and further, that, beginning with Menes, they carefully registered the reigns of the successive kings, in **years, months and days**, so that this important element of chronology was not wanting. The "Stone of Palermo" and the fragments of the "Turin Papyrus" still show this beyond the possibility of successful contradiction.

A general knowledge of the Sothiac system of chronology is indispensable to a correct understanding of the lists of the celebrated Egyptian priest and historian Manetho, for they were carefully adjusted to the Sothiac eras and epochs, and, while I am willing to admit that this system, with its "heliacal risings of Sothis," its differences between the vague and Julian years and its peculiar and distinctive epoch-titles, nomenclature, etc., may seem to present some formidable-looking difficulties to the general reader, I am, nevertheless, convinced that any one of average common sense can readily master it by attentively perusing the first part of said work, entitled: "The Sothiac System of Chronology and the Chronological Lists of Manetho."

In order to see how indispensable chronology is to reliable history, the reader is invited to examine the histories of Rawlinson, Brugsch, Wiedeman, Maspero and Petrie, **as they were prior to 1899**, with reference to the following periods of Egyptian history, to wit:

1. The 350 years of the first "ten Thinite Kings," from the accession of Mena (4244 B. C.) to the beginning of the III Dynasty (3894 B. C.), a period then characterized as "mythical," or "fabulous."

2. The 214 years between 3894 and 3680 B. C., during which the "Memphite Kings" of the III Dynasty and the "Thinite Kings" of the last 214 years of the II Dynasty

reigned side by side—the three dynasties being then erroneously estimated at 779, instead of 564, years.

3. The 148 years which intervened between the downfall of the Old Empire (2948 B. C.) and the beginning of the reign of Amenemes I, the illustrious head of the Middle Empire and XII Dynasty (2800 B. C.), a period then supposed to cover 849 years and, consequently, enveloped in hopeless confusion and obscurity.

4. The 242 years between the end of the XII Dynasty (2590 B. C.) and the so-called Hyksos Invasion (2348 B. C.), during which the XIII Dynasty of Diospolitans and the XIV Dynasty at Xoïs reigned contemporaneously.

5. The 511 years of so-called “Hyksos” domination over Egypt (2348 to 1837 B. C.), under the XV Dynasty of Diospolitans at Tanis, in the northeastern angle of the Delta (2348 to 2097 B. C.), and the great Hyksos Dynasty (XVII) at Memphis and Avaris (2097 to 1837 B. C.), the latter of which was then placed either at the **beginning** of said period, or about 100 years after it, so that, in the very nature of things, nothing definite, certain or reliable could be expected here. In fact, beginning at the Sothiac era 4244 B. C., the 350 years of the “10 Thinite Kings,” and the 1797 years of the “Memphite Kings,” derived from Manetho’s work through Eusebius, enable us to correctly fix the beginning of the Hyksos, or XVII, Dynasty, at 2097 B. C., starting at which date, as we shall see, the reigns of Baion and Sethos (Set-Nubti), the second and fourth kings of this Dynasty, bear the crucial **astronomical** test of the epoch-reigns, verified by the epoch-titles “Archies,” that is, **Rohk-nez**, and **Asas** (now “Assis” and “Aseth”), marking respectively the epochs of Phamenoth (2064 B. C.) and Pharmuthi (1944 B. C.)—to the very year. The XIII and XIV Dynasties were then regarded as **successive**, instead of contemporaneous, and, by giving them respectively totals of 453 and 484 years (instead of 242 years), added to the 260 years of the XVI Dynasty of Theban “Hyks” (which were contemporaneous with the 260 years of the Hyksos Dynasty), it was

made to appear, that the interval between the close of the XII Dynasty and the Hyksos Expulsion covered **1708**, instead of 753, years!

6. The 237 years of the XIX Dynasty, headed by Ramesses Miamoun (Ramesses II) and ending with Manetho's "second cycle" and "second book," at the celebrated "Era of Menophres" (**Men-uaphra**) 1324 B. C. This dynasty had been reduced to a complete wreck by Eusebius, Syncellus and other early Christian chronographers, who began by transferring the 85 years of Ramesses II and Menephth-ah to the XVIII Dynasty, thus reducing the number of reigns from 7 to 5, and ended by confounding "Thuoris," that is, the standing female hippopotamus **Ta-uret**, who marked the close of a sothiac cycle of 1460 years, with "Phuoro" (**Pa-iar**), or "King Nile," the sixth king of the XX Dynasty, in consequence of which this **pseudo-Phuoro** was forced down to 1181 B. C., and "Thuoris" (who belongs at 1324 B. C.) and "Phuoro" (who belongs at 1204 B. C.), after being thus amalgamated, were arbitrarily placed at 1181 B. C., to mark the accepted date of the "Fall of Troy."

7. The 185 years of the XX Dynasty, beginning 1324 B. C. and ending 1139 B. C., the 7 reigns of which were transferred to the so-called "False Sothis List" of Syncellus, leaving the dynasty a perfect blank.

8. The 220 years of the XXII Dynasty, beginning 1109 B. C. and ending 789 B. C., which were reduced by Eusebius to 49 (?) years.

9. The 65 years, beginning 730 B. C. and ending 665 B. C., during which the XXIV Dynasty of Sais and the XXV Dynasty of Ethiopians reigned contemporaneously. This period, although comparatively recent, was in a very chaotic condition. The epoch-title Rokchoris (now "Bokchoris"), which, with the equally distinctive epoch-title "Amiris" (Mechiris), had been borne by the epoch-king Zet (K'sheta), did service as an actual king, of whom it was asserted, that he was taken and "burnt alive" (comp. **Rohk-ur-i**) by the

Ethiopian king **Shaba-ka**. In fact, **Shabaka**, **Shaba-ta-ka** and **Tirhaka**, who were consecutive, were made to appear upon the scene interchangeably, and their reigns were made to interfere and overlap in such an inexplicable way, that the reader became completely bewildered and mystified. The contemporaneous native kings, **Zet**, **Tephnachtis**, **Nechepsos** and **Nechao I**, were made to float about **in nubibus** without a place or date. Now—thanks to the **division** of **Zet's** reign by the Sothiac epoch of **Mechiris 724 B. C.**—we know that this king, who was subject to the Ethiopian king **Shabaka**, mounted the throne in **730 B. C.**, and reigned 6 years before, and 38 years after, said epoch—in all 44 years.

In the same way, **Manetho's XVIII Dynasty**, headed by "**Amosis**" (**Aah-mes**), begins at the Sothiac epoch of **Pachons**, or **July 20th, 1824 B. C.**, but, unfortunately, **Josephus**, in his memorable controversy with **Apion**, attempted to make it appear, that the "**Expulsion of the so-called Hyksos**" (which occurred about **1837 B. C.**) was, in reality, nothing more nor less than the **Exodus of the Children of Israel**" (which occurred 346 years later). As **Josephus**, in his "**Antiquities of the Jews**," had erroneously fixed the **Exodus** at **1648 B. C.**, the early Christian chronographers, who regarded him as an authority next to the Bible itself, were misled into arbitrarily placing **Amosis**, "who **drove** the hated **Hyksos** out of Egypt," at **circa 1648, or 1668, B. C.**, after which, being deceived by a supposed similarity of the two names, they even went so far as to confound **Moses** with **Amosis**.

Thus **Clemens of Alexandria**, adopting the higher date (**1668 B. C.**) worked out by **Josephus**, tells us, as a result of computation alone, that the **Exodus** took place 345 years before the Sothiac period, evidently meaning by "**Sothiac period**" the well known Sothiac "**Era of Menophres**" (**Men-uaphra**) **1324 B. C.**, which, according to our present mode of computation, is equivalent to **1323 B. C.**, and our modern chronologists, beginning with **Bunsen** and **Lepsius**, although they freely admit that the "**Expulsion of the Hyksos**" had no connection whatever with the **Exodus**, have been likewise

led astray by this delusive **ignis fatuus** to the detriment of Babylonian, as well as Egyptian, chronology.

The above instances may serve to illustrate what doubt and uncertainty—not to speak of manifold errors—were due to the absence of a reliable chronology, but, in the face of this, our modern Egyptologists, by **assuming** that the ancient Egyptians had no system of chronology, effectually barred the way to all progress along this line.

Before venturing to go into any details, I will now briefly notice the arrangement of the ancient Egyptian year, and its division into months and seasons.

Primitive Arrangement and Division of the Year.

Long before 4244 B. C., when the kingdom was established, the Egyptians had divided their year into twelve months of thirty days each, to the last of which, called **Mesori**, or **Mes-har-i**, were added by way of intercalation, the “five additional days over and above the year” specially alluded to in the celebrated “Decree of Canopus.” This year of 365 days lacked exactly six hours of being equal to the so-called Julian year of $365\frac{1}{4}$ days, which was ushered in by the heliacal risings of Sothis. Owing to this deficiency, the year of 365 days, as compared to, or gauged by, the Julian year, dropped back one day in each period of four years (**tetraeteris**), one month, or 30 days, in each period of 120 years (**hanti**) and **one entire year** in each period of 1460 Julian, or 1461, vague years (Sothic cycle).

It is a remarkable fact that from 4245 B. C. to 136 A. D., the successive heliacal risings of the Dog-star Sirius (called **Sopd-et**, or “Sothis,” by the Egyptians), the most brilliant of all the fixed stars, followed each other at regular intervals of $365\frac{1}{4}$ days, so that the so-called “Rising of Sothis” (**per-et Sopd-et**) served to “usher in” the Julian year, which, as we now know from the “Decree of Canopus (242 B. C.), was called the “New Year” in the “books of the House of Life”—books attributed to Thoth and, therefore, predynastic.













Right here, at the risk of digressing, I wish to call attention to the important difference between the "Beginning of the Year" ($\hat{\nabla} \hat{\circ} \hat{\circ}$, **top-et renpa-et**) and the "Opening of the Year" ($\hat{\circ} \hat{\circ}$, **up renpa-et**) or "New Year," the first of which applies to the vague year, the latter to the Julian year. The vague, tropical and Julian years alike began on the first day of the first month of the **Sha-et**, or "Field," Season, that is, on the first day of Thoth. Originally the vague and tropical years both began at the winter solstice, the true scientific beginning-point of the year, but it was not until the first of Thoth of the **vague** year had, in the course of centuries, dropped back to the point where it coincided with the heliacal rising of Sirius (which could not have been later than 4245 B. C., but may have been as early as 5705 B. C.) that the Julian year was established. In this way, the beginning of the Julian year, the so-called "Opening of the Year," or "New Year," was made to coincide with the heliacal rising of Sothis, or, according to our present mode of computation, was pinned to the 20th of July.

Another fact equally remarkable was the initial rise of the Nile at Elephantine, just below the First Cataract. Year after year, with unfailing regularity, this rise would coincide approximately with the summer solstice, so that the Egyptians who were careful and systematic observers, were soon able to work out the exact value of the tropical year.

At the beginning of the kingdom, owing to the "precession of the equinoxes," the heliacal rising of Sothis **preceded** the initial rise of the Nile and summer solstice about one week, and thus served to **announce** to the inhabitants of Egypt the coming rise of the Nile. It must have been at this time and for this reason that Sirius received the nick-name (**ran nofer**) of "Dog-star," for, by 3277 B. C., or the beginning of **Ra-en-user's** reign, the Rising of Sothis and the summer solstice **coincided**, after which **date**, the summer solstice, moving on, **preceded** the Rising of Sothis.

There were really but three seasons in Egypt, to wit: (1) the Field Season, beginning, in the tropical year, at the

winter solstice, which was devoted to agriculture; (2) the Grain Season, beginning about April 20th, in which the grain was gathered in and stowed away in the granaries, in anticipation of the next inundation; and (3) the Inundation Season, beginning about August 18th, during which the valley of the Nile appeared like an inland sea, dotted here and there with island cities. These seasons and the four months of which each of them was composed were hieroglyphically represented, as follows:

Hieroglyphic Sign	Name of Season.	Name of Month	Approximate Date
	Sha-et Season, 1st month	Thoth	Dec. 21 to Jan. 19
	" " 2nd month	Paophi	Jan. 20 to Feb. 18
	" " 3rd month	Athyr	Feb. 19 to Mar. 20
	" " 4th month	Choiahk	Mar. 21 to Apr. 19
	Peru-et Season, 1st month	Tybi	Apr. 20 to May 19
	" " 2nd month	Mechiri	May 20 to June 18
	" " 3rd month	Phamenoth	June 19 to July 18
	" " 4th month	Pharmuthi	July 19 to Aug. 17
	Sha-mo Season, 1st month	Pachons	Aug. 18 to Sept. 16
	" " 2nd month	Payni	Sept. 17 to Oct. 16
	" " 3rd month	Epiphi	Oct. 17 to Nov. 15
	" " 4th month	Mesori	Nov. 16 to Dec. 20

We have no certain means of now determining **when** the names Thoth, Paophi, Athyr, etc., were first applied to the months which were thus mathematically represented. In the monumental inscriptions we invariably find them represented as above, that is, for example, "the beginning of the **Sha-et** Season" (**top-et Sha-et**), or "The first day of the first month of the **Sha-et** Season," instead of "the first day of Thoth." Such names as Pachons might lead us to conclude, that the months were not named until after the "down-fall of the Old Empire," for Chons, the peace-loving son of

Amen and Muth, did not come into prominence until after the XI Dynasty, but there is, on the other hand, abundant proof going to show that this month was **originally** sacred to **Seb** (the Earth) and **Nut**.

By the side of this three-fold division of the year, there was another, or four-fold, division, which seems to have been brought to Egypt by the "followers of Horus" (Manetho's "Manes")—the Iaones (**la-u-nim**) and Thyni (**Thunu**)—from their ancestral home in central, or Northern, Europe. These four seasons began respectively at the winter solstice, vernal equinox, summer solstice and autumnal equinox, and are monumentally represented by approximate symbols in the upper register of the much-discussed Stela of Chufu I, now in the Cairo Museum, dating from about 3644 B. C., also erroneously called the "Stela of Cheops' Daughter." The symbols referred to are the Ibis, or Thoth, the Sparrow-hawk, or Horus, the two Jackals, or wolves, and Min, who here represents Osiris. I shall have occasion to come back to these and explain them more fully hereinafter.

An astronomical tablet translated in Geo. Smith's "Assyrian Discoveries," p. 404, etc., shows the following "method of arranging the year" in ancient Babylonia:

"1. From the 1st day of Adar to the 30th day of Iyyar, the sun is fixed in the season of the great goddess and the time of showers and warmth.

2. From the 1st day of Sivan to the 30th day of Ab, the sun is fixed in the season of Bel, and the time of the crops and heat.

3. From the 1st day of Elul to the 30th day of Marchesuan, the sun is fixed in the season of An-u, and the time of showers and warmth.

4. From the 1st day of Kislev to the 30th day of Sebat, the sun is fixed in the season of Hea, and the time of cold."


Each of these seasons in Babylonia had its tutelar deity, corresponding in a degree to those mentioned above. It is evident, that the first season, called the "season of the great goddess," that is, Isis, or Hathor, commenced at the vernal


equinox, and corresponded to the Egyptian months of Chohiahk, Tybi, and Mechiris. The second season, or "season of Bel," commenced at the summer solstice, and corresponded to the Egyptian months of Phamenoth, Pharmuthi, and Pachons. These months were sacred to Ra, who is represented here by the Babylonian Bel. In like manner, the season of Anu commenced at the autumnal equinox, and covered the Egyptian months of Payni, Epiphi, and Meshar-i, of which Tum, or Osiris, was the tutelar deity. The city of On, or Anu, was the city of Tum or Osiris. The symbol, or hieroglyph, which stands for Anu, is placed at the head of this season, and marks the western horizon, or autumnal equinox.

The "season of Hea" commenced at the winter solstice. Hea was "the god who knew all things," that is, the counterpart of Thoth. Thus we learn that each of the four divisions of the year had its appropriate symbol, practically the same represented on the "Stela of Chufu I."



In later times, we find this four-fold division of the year entirely superseded by the three-fold division, but we still find the two jackals, or wolves, the "jackal of the south" and the "jackal of the north," at the summer solstice, facing in **opposite** directions, because the Sun, when he reaches this point, stops and **reverses** his course, hence **solstitium** and **Pa-ian**. The Etruscan Janus, or Ianus, also faced in opposite directions, although he stood at the winter, instead of the summer, solstice. As we shall see, the Egyptians regarded the summer solstice as the **middle**, or "heart" (**ab**), of the Sun's annual course, as shown by the familiar designation **Uah-ab-ra**, or "Uaphra," which was also applied to the winter solstice (compare Ramesses Uaphra and **Men-uaphra**).

At Elephantinè the Nile begins to rise on the 21st day of June, and continues to rise, with occasional ebbs, for about 100 days, when it reaches its highest stage, or high-water mark. Thus we may say that the inundation reaches its highest mark immediately below the First Cataract about October 1st. After remaining stationary for some time the

water slowly recedes until at last it leaves the well soaked fields covered with a soft, slimy ooze. The sign, , **Sha-et**, according to the best authorities, represents a field thus moistened and fertilized, with plants growing upon it.

In like manner, the sign , **Per-u'et**, "P'ru," or "Pro," stands for "grain," or "provisions." The season to which this suggestive name was applied was distinctively hot and dry. The fields, which had been verdant with luxuriant vegetation, were now as parched and barren as the surrounding desert itself. The Nile was at its lowest stage, a succession of sluggish channels winding their way among sandbars.

All that remained for the people to do was to store the harvests, particularly the grain, in the granaries, called "treasure cities" in the authorized version of Scriptures. A better, or more descriptive, name than P'ru-et, or P'ro, could not have been devised for this season.

The sign , **Sha-mo**, which has come down to us in the form of "Shom," may be read **sha**, "sea," or **sha-mo**, with like meaning, for the three signs  read **mo**, "water," and, affixed to **sha**, as its determinative, signify "sea" or "inundation," more strictly, "inland sea."

Modern Egyptologists, disregarding the plain meaning of these signs, and in defiance of all the evidence, have attempted to convert the Field Season into the Inundation Season, the Grain Season into the Field Season, and the Inundation Season into the Grain, or Dry, Season. Was this done to make them agree with their peculiar notions of Egyptian chronology?

(To be Continued.)



THE NINETEENTH AND TWENTIETH CENTURIES.

By Baron Lazar von Hellenbach.

Translated from the German, and commented on

By Eduard Herrmann.

CONCLUSION.

THE progress of natural science, and many facts, will emphasize the views brought forward in this book, to the coming generations; they will believe in reincarnation, or, more correctly, in the change of our mode of perception, because the return to earth-life, although it is the destiny of most men, need not be an absolute necessity for all. In stating here that in the coming twentieth century reincarnation will be the general belief, I mean to say it of those who are well educated and able to understand a book and to judge facts correctly. And that this part of mankind will be free from doubts is vouched for; first, by the many confirming facts which will prove the passing and partial change in the mode of perception which sometimes takes place in this life; second, by the circumstances that the mystical veil is beginning to be lifted through continuing exact investigations. Somnambulism, or hypnotism, as it is now called, is generally correctly estimated, although not yet entirely acknowledged. The papers give reports which are read with interest and not always derided and denied; this shows progress, if we remember that all new things and statements have to fight against distrust and scepticism. One remembers the pertinacity with which the finding of human skulls and bones in tertiary strata was denied, simply because certain authorities did not want to change their preconceived beliefs. But once the more intelligent class is freed from doubts, the masses will soon follow and discard their superstitious notions.

The belief of the twentieth century will culminate in the following tenets:

(1) Birth and death of man is but a change in the mode of perception; that which perceives remains unaffected.

(2) The motive for this metamorphosis is to be found in the higher development of our character and our faculties.

(3) This development necessitates a corresponding measure of suffering, work, and experience, which may be completed quickly or slowly.

(4) There is no injustice in the world, because suffering and working transmute themselves into a transcendental capital; because everybody becomes what he makes himself.

(5) The life of man is, in a certain sense, determined by fate, because he enters this world for a definite purpose, in the interest of his own education or that of others, and acts instinctively in this sense and for this purpose.

(7) No thought, no act, can ever be lost. The doings of each single individual are deciding for his own ethical and intellectual estimation, and are transparent for all times. *Qui vivra, verra!*

The reason why I so decidedly state an early change in our conception of life will be found in the progressive accumulation of facts and in their continually farther reaching explanation. I shall now try to give one such; the twentieth century will decide as to its worth.

If we distinguish a material, intellectual, and ethical progress in the development of individuals and of nations, we must remember that these three branches stand in such intimate connection that no one can be much retarded in its growth without disturbing the development of the other two. It would therefore be an impossibility to sketch a picture of the future by leaving out one of these burning questions.

The most important, most troublesome question is the unscrupulous (sometimes beastly) struggle for existence, which all fight against each other. It cannot be abolished not even modified, so long as we have the national debt, the readiness for war, and the excesses of capital and property.

I have shown how these can be checked, but the proper means to do it cannot be employed as long as law-givers and those who have the power, and are guided by momentary gain, by personal interest, do not at all consider the future of their own nor of foreign nations.

If we compare the conditions of the eighteenth century with those of the nineteenth, we cannot fail to see progress in all directions. Further progress cannot be doubtful because there is no stand-still in nature. Of course, men will not become angels in the next century, but that will not be necessary in order to do away with the vices of our civilization. The struggle for existence will remain, but it can and will change its ferocious character. It is always theft, but it makes a difference whether my money is simply taken from me, or my house is to this end set on fire. It is always a fraud, but it makes a difference if one sells flour of lentil for *Revalenta arabica*, or whether a representative of the people makes patriotic speeches and uses his position for selfish purposes. The feeling and consciousness of responsibility will become greater with the coming change in our world-conception, and many things which are now done in cold blood will later be regarded with the same detestation as the inquisition and torture. The conditions will be entirely changed as soon as men know, and not only faintly believe that there is a connection between our doings in this life and the happenings in the next one; that insignificant mistakes may have tremendous consequences; that the deepest secrets become known; that we have solidary interests with humanity, because death separates us neither from their destiny nor from their person forever. The coarse materialism of our time can as little exert a beneficent influence as the orthodox belief, which sometimes burnt heretics in order to save their souls. The religion of doubt, which is prevalent among the more intelligent persons, can only be productive of a moral principle which is just as vacillating as the belief, and those who profess it will hardly withstand a strong temptation.

It is quite different if life is considered to be only a passing condition, and our earth a school for education. It

makes a great difference whether the Czar of Russia considers himself to be the emperor of that country or to live as such. In the first case, he can do as he pleases; in the second, he has to do what is his duty.

In the twentieth century the struggle against capital and property will continue, but it can and will lose its evil character, because men will meet in a more friendly spirit. The materialistic conception of the world may not be dangerous with an educated man who lives in good circumstances, but it becomes extremely dangerous with a working man who is without the necessities of life, because human acting is very often the result of a comparison of contrasting circumstances and motives, and if the real cause of the motives (namely, the Theosophical teaching of Karma) is not understood, then we cannot foresee what direful consequences such a comparison may have.

If we consider the great influence which custom and habit exert, then we understand how small beginnings can bring about great changes in one or two generations. This explains why, in the preceding chapters, I had to lead the reader in different directions; all of them tend to shape the future. I had to show that the very beginning of a regeneration of Europe consists in the activity of the whole community, which is impossible without a final regulation of the international relations and demarcations. I had to show in what manner the transgressions of capital and property can be restrained without disturbing the freedom of business. Those are the important and burning questions which have to be solved somehow in the coming century. The great hindrance to a peaceful solution is found in the egotism of nations and individuals, which can only be overcome by the understanding that our true interest lies in cooperation, in real, active brotherhood. There is always plenty of enthusiasm for **national interests**; why not when the **interests of humanity** are at stake?

Although it is not to be expected that any of the existing governments, or parliaments, or daily papers, will act along the lines of progress indicated by me, yet it is not impossible and even probable that the opposition against my theories

will cease before it is too late. When this happens, the practical consequences of my ideas will prove that they were correct.

It would be ridiculous to doubt that philosophical and religious systems do not have to fight for their existence, as well as plants and animals; it would be just as ridiculous to believe that all the systems and religions could endure for some time without having a kernel of truth in them; therefore will progress consist in a purification of that which is. As far as we go back in the history of the world, we will find protective and defensive treaties, monopolies, hereditary taxes. These were not inaugurated for the common weal, but for selfish and fiscal purposes. Will this always be the case? Do we not already see an opposite current which often leads the common interests to victory over those of individuals?

Just so humanity has always believed in a connection between this life and the life to come; even in reincarnation; but the belief was not strong enough to create a sufficient principle of morality. Could not this become different? Is the veil of Maya entirely opaque, in which our organism of cells enwraps us? Have not men always existed who believed in the embodiment of an etheric body? Have Socrates, Plato, and their numerous followers lived and taught in vain?

There is nothing new under the sun, but truth has always been ignored, or suppressed, or distorted, and only after much fighting can it be victorious. There are a good many symptoms observable, which indicate that the next century will look back on the errors of the present century with as much pity as we look back on the religious wars, the torture and serfdom of times past. The gods of Greece have disappeared, but Greek wisdom and art are still with us. Just so will the Christian church collapse, but the Christian thought will live forever, because it is a peaceful, democratic, philanthropic, almost socialistic thought for this life, and a thought of responsibility and retribution for the life to come. This great and true thought has almost been lost in the pompous ceremonies of the church, and through

the usurpation of ambitious and greedy priests; but it will again shine forth; it will be resurrected in order to show that brotherly love is not an empty word!

All ideally inclined natures have dreamed of a golden age, and have believed in another life. The founders of religions and the seers of all times have given similar teachings to the world, and it cannot be denied that in their revelations are almost always found traces of transcendental views, but it is no easy matter to discover them in the rubbish with which they are surrounded. To read, for instance, the numerous publications, from Swedenborg up to the writing mediums of our own time, is not very inviting, and we have to be grateful if someone takes the trouble to separate the chaff from the wheat. Such rare wheat-grains are some of the prophecies of Nostradamus, which I shall mention here because they have reference to our subject.

Nostradamus, or Michel de Notredame (1503-1566), a French physician and astrologer, published in 1555 a book of rhymed prophecies under the title of "Centuries," the seeming fulfillment of which made him celebrated. His first prophecy of importance was in reference to the king, Henry the Second of France, who was killed in a tournament, just as predicted some years before by Nostradamus:

"A young lion will triumph over an old¹
"In the tournament in single combat
"Through the golden helmet he will pierce his eyes,
"This twofold wound will deadly prove.
"Too late the monarch will rue
"That he spared his brave opponent
"Yet he will in the end give pardon
"And willingly sink into the night of death."

Many of Nostradamus' predictions have reference to the destiny of France, but I will mention only a few of those which point to Napoleon I.:

"Hannibal's gods of hell one will waken
"Who shall fill all the world with fear,
"Never was such terror known

1. Cent. I., 35 and 36. The young lion was Montgomery, whose coat of arms was a lion, like that of the king.

"As he will spread from Babel (Paris) to Rome."²

"Come from the regiment to rule

"From the short coat advanced to the long

"This lord of war will oppress the humble

"Will oppress the mighty, the church will tremble."³

"Mars will stormily bow to earth

"The monarchy of the mighty fishermen (pope)"⁴

"From the feudal town by the sea (Toulon)

"He of the shaven head will call his satrapy

"Will repulse the low-minded herd (Sansculottes)

"Fourteen years endures his tyranny."⁵

"A shaven head will cause deep woe

"More of a burden than can be borne

"Grim rage will devour the race and kill

"Till sword and fire have fed their fill."⁶

"His brethren quarrel o'er the realms he gave

"From England hails his conqueror brave."⁷

It should not be overlooked that this remarkably accurate prediction was written and published two hundred and sixty years before its fulfillment; the visions of Nostradamus are therefore not without intrinsic value, and our curiosity in regard to what he has to say of our own time seems somewhat justified. I shall give one quatrain in the original and leave its explanation to the ingenuity of the reader, who will probably find that it is not always easy to grasp the hidden sense of those mystic revelations:

"Albion royne (reine) de la mer

"Alors qu'ira montagne de l'air

"Cloche en canon, navire en cloche

"Dis que la dernière heure approche."

The last quatrain which I quote is significant because it undoubtedly refers to the great war which is now raging in Europe and to its consequences, as predicted by the seer.

"When now the great Seven appear

"Begins the carnival of hecatombs

2. Cent. II., 30.

3. Cent. VIII., 57.

4. Cent. VI., 25.

5. Cent. VII., 13.

6. Cent. V., 60.

7. Cent. VIII., 58.

"And lo! the realm of peace draws nigh
"When the dead shall rise from their tombs.
"He we long for, will ne'er return
"Into this world; in Asia will arise
"One of the Hermes-brotherhood
"Who shall make mankind one and wise."

The last eight verses were a great surprise to me, because I had never before read the writings of Nostradamus, and still here was the same picture—drawn by a poet and seer, several hundred years ago—which I had formed in my mind. We are used to seeing prophecies adjusted to events, but here the thing is different. Here are coming events predicted by transcendental vision, which coincides with human judgment. I do not intend to give a detailed interpretation of these verses, but the reader must confess that my picture of the twentieth century corresponds to that which Nostradamus gives.

In the first four verses, "the Seven" can be taken to mean the federation of states which, in my opinion, is the morning-dawn (carnival of hecatombs) of the socialistic question; that means of an existence more worthy of human beings. That in such an epoch peace would and should dominate is self-understood, especially since it is guaranteed by the federation. "The dead shall rise from their tombs" could mean that the spiritualistic movement and continued psychic investigations would furnish abundant proofs for the immortality of the soul. In order to interpret the sense of the last verses, I have to repeat what was written in my former works, "Individualism" and "Magic of Numbers." The laws of evolution demand that culture, which once travelled from east to west, must again move in the retrograde direction, which is already the case; it is furthermore clear that the old world, which is the most important, and especially Asia, the greatest continent, should be, so to say, the centre of the world. It is, on the other hand, not to be doubted that the time must come when truth will be known and recognized by all and when it will unite the whole human race in one common belief. That the "One of the Hermes-brotherhood" who shall bring the difference

of opinion to an end, cannot be a pupil of Büchner and the other materialists but must come from the opposite camp, is my firm conviction. Nothing could turn the scale more successfully than an individual who is gifted with transcendental powers and faculties. "Signs and wonders" are not necessary; it would, for instance, suffice to demonstrate the existence of the etheric body in a more drastic manner than it can be now done; and it is probable that such a mystic could more easily arise in India than anywhere else.

One question remains: Who is "He we long for"? who will never return into this world. In my "Magic of Numbers" I have called attention to the fact that from Moses and Zoroaster to Christ, and from Christ to the Reformation, there is a period of fourteen to fifteen hundred years. Buddha and Mohammed appear in the middle of those two epochs, consequently the waves of religious movements seem to embrace seven hundred or fourteen hundred years; we are therefore approaching such a wave. In spite of this it is not certain (although probable) that Nostradamus points to Jesus, when he says "He we long for." But the interpretation is at least admissible that not Jesus but an Indian philosopher, gifted with transcendental powers, a member of the Hermetic Brotherhood, a mystic, shall unite humanity under one rational belief. The prophecy of Nostradamus, divested of the symbolic-mystical adornment, will therefore read thus: When the equilibrium of Europe is restored and a federation is formed, the day of a better human existence and of eternal peace will dawn; at the same time the certainty of the transcendental life and of communication with the departed ones will be given. A savior is not absolutely necessary, because a philosopher or mystic from India, the cradle of all knowledge and belief, will lead humanity to uniform conviction."

It is possible that Nostradamus saw and thought differently, but if this should be the correct sense of his prophecy, then it cannot be far from the truth.

Hellenbach was not quite sure whether the great change which he thought unavoidable, could be brought about peacefully through the wisdom and tolerance of the rulers,

or whether a revolution would be necessary for its accomplishment. In the light of the terrible events which now take place in Europe, the first four verses of Nostradamus could be explained a little differently, but more fittingly as follows:

"When now the great Seven appear

"Begins the carnival of hecatombs."

That means: When the seven states, England, France, Russia, Belgium, Montenegro, Servia, Japan, fight against Germany and Austria, then hecatombs of human beings will be sacrificed to the Moloch of war.

"And lo! the realm of peace draws nigh."

The misery, despair, and poverty resulting therefrom will be so great that humanity is thoroughly exhausted and ready to do anything to bring about a lasting peace. Knowing that this can only be done by a strong federation which is able to punish any offender, the seven states (mentioned by Hellenbach) will come together and form such a federation, which guarantees the desired peace. When this is done,

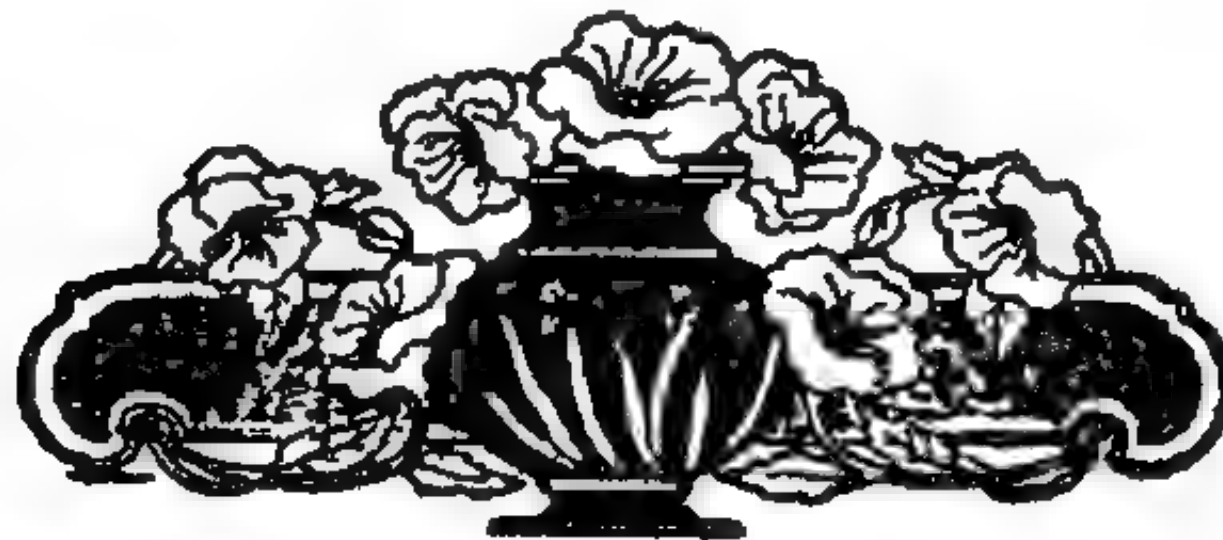
"The dead shall rise from their tombs"

that is, humanity will, through psychical investigation, personal experience, and through theosophic teaching, come to a firm belief in the immortality of the soul and in reincarnation. Then the time is ripe for the advent of the great teacher who shall again and more successfully proclaim the Brotherhood of Man, and lead the race to a higher state of perfection.

This is the end and aim of all the teachings of Hellenbach. Active Brotherhood, Cooperation, he considers to be the next and most important step in our evolution. Three things are necessary to bring this about: First, an entire change in our social, political, and economic relations, culminating in a guaranteed existence for all; in the right of self-determination for every people, abolishing of war and the national debt; and in a just distribution of the products of labor. Second, an entire change is necessary in regard to our views concerning life, death, and the destiny of man. Our crumbling civilization proves that neither the different

religious beliefs, nor the acquisitions of materialistic science have been able to suppress, nor to modify the terrible egotism of man, which, in the struggle for material existence, knows no bounds and is productive only of horrible vices, crimes, and untold misery. Third, it is necessary to acquaint the masses with a teaching which proves beyond a doubt that our terrestrial life is only an episode, a passing condition in the eternal life of the soul; that our actions here stand in intimate connection with the life to come, because that other life is nothing else but the effect of causes set up here and now. Life is a force which cannot be destroyed; it continually creates new forms when the old ones have served their purpose, and the fact that it once created our own physical form should be proof that it is able to do so again. We do not need any other proof for reincarnation; man always accepts in the end that which is logical and reasonable. A teaching which not only satisfies the demands of reason and justice, but at the same time necessitates an unselfish and moral life, bears the stamp of truth on its face. It would be well for humanity to accept that teaching and to bring about the regeneration which is so eloquently advocated and foretold by the great theosophical philosopher, Hellenbach.

—The End—



A SONG

By John M. Waring

Comrade, have you found, in your travel-going,
Trace of higher sound than the world is knowing?
Tell me, can you hear, with an inner ear,
In the still night when no wind is blowing—
When from candle wick you have blown the light—
Harmonies around?

Back behind the beat of the watch's tick
At the bed-side close, rhythmic notes a-swelling?
Can you, in repose, in the night alone,
Hear the wonder-tone, dying off, or welling?

Comrade, have you learned, in your travel-faring,
Something not discerned by the wise and daring?
Do you feel, or see, things not thought to be
By the world of men, scoffing and uncaring?
On the ocean shore, in the forest glen—
—Pebble-strewn, or ferned—
What we sensed before, of sea and sylvan lore,
Have you found anew, beauty all the rarer?
Vision great and true, sweet to understand—
Making sea and land magical and fairer!

Something do you know, rarely apprehended?
Was its light and glow marvellous and splendid?
Comrade, did you find Universal Mind—
Pride of Intellect suddenly transcended?
Few are those who guess, fancy, or suspect
That the Consciousness may don a dazzling dress
E'en while on the earth. Oh! the Great Awareness!
Mystic Second Birth! Comrade, did it seem
Though 'twas but a gleam—blinding in its fairness?

WHERE TO MEET WISDOM.

By Francis Mayer.

Ubi quaeram? Ubi investigem? Qui novit via patefaciet, qui non novit, nec narrare poterit: Interim jacienda est alea et tentanda via.

IN a former article it was pointed out that occultism is a science and an art by which the spiritual perfecting of man may be attained, and that this perfecting process leads him through the knowledge of the normally invisible and otherwise insensible forces, matter, and beings, to Life—uncreated, immortal Life. Also that such perfection is to be worked out by a “renewing of mind,” which is the regeneration of the inner man, an eminently practical process which includes synchronal development of body, mind, and morals.

Among these, mind is the chief factor. Not only because it dominates, or, at least, should dominate, body and morals, but because mind is the means by which our personality, our earthly self, is connected with the Invisible—connected unconsciously in the normal condition of the average man, but in a conscious way when the man becomes perfected. It is mind which brings about the union with nature, the union of our particular existence and life with universal life, with the Universal Mind; for without such union there is no life. It is also mind in which the inner man, the sub- and super-conscious selves meet the normally conscious, the outer man, until the three are inseparably united. Perfecting of the mind is therefore the most important means to final perfection, and the best means to the perfecting of mind are indicated in occultism, which teaches how to energize mind more and more, until it becomes able to receive and assimilate higher and higher vibrating states of the universal force-substance. But the real teachings of

this science were always hidden, occulted—whence the name of Occultism, the concealed science of concealed things. Parables, allegories, and other forms of written or pictured symbolism, even oral traditions, were the only means of its revelation. The veil covering this science is, or seems to be, lighter now than it ever was; still it cannot be lifted by curiosity, and it yields only to continued and strenuous effort.

“But where shall wisdom be found? and where is the place of understanding?” Job asked a few thousand years ago. In his time, when initiation was practiced in many a temple, the question could be more easily answered than it is in our days. At the first glance one would believe that nowadays wisdom, literally, “standeth on the top of high places, crieth at the gates, at the coming in at the doors.” But when the so-called initiations as are practiced at diverse societies, fraternities and brotherhoods, when the current philosophical theories are one after the other put to the test of the question: Does it open the Invisible for me? Does it connect my mind with Nature, even with the *Natura naturans*, of which manifested Nature, the *Natura naturata* is but the passive pole? then, probably, over ninety per cent of these initiations and of these well-sounding philosophical systems will be found wanting. Nevertheless, we must make the best of what we have at hand, so let us look around.

Broadly speaking, there exist two distinctly different groups of schools in which Esoteric Science is taught; not different in essentials, for Wisdom is one, but different in forms of external expression. One of these groups expounds the esoteric philosophy as it is expressed in the different systems of the far East, in Thibet, India, Ceylon, such as Esoteric Buddhism, Vedanta Philosophy, Yoga Philosophy. The other group expounds the same esoteric doctrine, as expressed in the various systems of the West, respectively, Europe and America. The chief branches of this doctrine are the Kabbalah, the secret sacred doctrine of Israel; and the Gnosis, the secret doctrine of the Pagan Mysteries, of the Gnostics and later tradition. Each of these two groups has a world-wide organization for propaganda and

development; the Theosophical Society for Eastern, and Masonry for Western Esotericism. Besides these two, there exist many lesser organizations, with or without affiliation to the above named, although inclining in their teachings to one or the other.

There is no question but that the goal may be reached on both of these ways; at least to that limit beyond which the so-called Greater Mysteries begin, and which are reserved in both groups to special initiation not easily obtainable for East or West. The opportunity for instruction is about equal for both groups, for branch-organizations are sufficiently near at hand, especially since Co-Masonry was introduced into this country, where women, to whom masonic lodges were hitherto closed, may receive regular masonic initiation. For those who cannot or do not want to join organizations, an abundant literature offers sufficient means of self-instruction.

Theoretically, it seems of little consequence which way the student starts, but in practice it is wise to let personal inclination, personal relations, local opportunities, not become the deciding factors, in his selection. There are more important considerations, which should be well weighed before the final decision is reached. It is well for the student to first consider his own temperament, his disposition toward activity and passivity. For, broadly speaking, Eastern Occultism—or at least that part of it which is generally accessible to white people through Theosophical, Vedantine, and other societies and literature—tries to lead the student to perfection through the so-called passive or feminine way. In this method the mind is transformed into a quiet, clear fountain, in which the Light from above may become reflected. On the other hand, Western Occultism generally points out to the student the active or masculine way on which the mind is to be transformed to a flame, which, extending upward, reaches out fervently for union with the Light. Of course, Eastern Occultism has also its active way, and Western Occultism has its ionic or passive initiation, but these are less known and practiced, so that we may take the regular Eastern way for a type of passive, and the

Western way for the type of an active method of development. The first is the way of submission, of devotion, giving satisfaction to the mystic tendencies of the soul; the second is the way of progress by activity, by work, giving thus satisfaction to the conquering tendencies of the soul. One tries to open the door of the Kingdom of Heaven—existence in full spiritual consciousness—with prayers; the other does it with the force of the will. Such are the chief means used in these two ways, for in practice force is always mitigated by grace, and, vice versa, grace is reinforced by the force of passion. The fundamental difference between the love of a man and the love of a woman typifies the difference between the active and the passive ways.

For men or women who by their temperament are not decidedly disposed toward passivity, other circumstances might be well taken into consideration before deciding between Eastern and Western ways. First and most important among these is the circumstance that Eastern Esotericism does not extend its teachings and practices to social reform, and cares for the perfection of the whole race only in so far as such improvement may be the aggregate result of perfecting individual followers of its philosophy. On the other hand, among the tenets of Western Occultism it is a fundamental article that each follower has to work not only for his own perfection, but that he has to use all means at his disposal for the amelioration of the whole race, and thus partake in the social Great Work. For the Kabbalah decidedly teaches that the fallen Adam, which is Humanity embodied on our earth, cannot complete his salvation before each particular human soul is liberated. History proves that the Gnosis is imbued with the idea of the universal brotherhood; that Gnostics, under various names, fought in the front ranks when it came to breaking chains; and more, by continuous patient working they weakened these chains on the mind and body until opportunity came to break them. The long continued hard work and desperate struggle of the Gnostics, Albigeois, Cathares, and, later on, of the Templars, prepared the liberation of religious thought achieved by the Reformation. The Rosicrucians, Illuminati, Free-

masons—all Gnostics under different names—continued the work and prepared the way for the liberation of the body, by bringing about the Great Revolution. The spiritual descendants of those glorious ancestors are still at work with the trowel, and, when necessary, also with the sword, to bring about the third step in the social Magnum Opus, the general social reform, which shall bring nearer the realization of the universal brotherhood. Gnostics of different denominations, in and out of organizations, are perhaps more active than ever before, though their work is not easily discernable on the surface. Would you not help along the work of these workers, at least with a sympathizing mental effort, if circumstances do not permit you to give more? Study Western Occultism.

The second consideration is, Eastern Occultism is a comparatively new acquisition in the great storehouse of the accumulated wealth which is White Man's civilization. Only a new graft on a sequoia-tree, though no doubt a very valuable acquisition or graft. But Western Occultism is the underlying plane itself on which the whole edifice of our civilization is built up. This is a bold statement, but investigate. Take our religion. Strip off the outer garment, which was put on for the sake of governing the masses, for obtaining wealth and power, and you shall find that the inner religion, the one which really joins the particular soul to the Great-All-Soul, is Gnosis, and nothing but Gnosis—the real teaching of Jesus, Paul, and John, even if it is called Esoteric Christianity. In philosophy, Plato, Aristotle, and philosophers of the Alexandrian school, dominated the thinkers of Europe through long centuries, and brought about the Renaissance. But where did the wisdom of these masters originate? In the occult science of the sanctuaries of old Egypt and of the Mysteries. Spinoza, Leibnitz, Hegel, Schopenhauer, Hartmann, drew abundantly from the inexhaustible source of occult wisdom. It also gave nourishment to many others, though this fact may be less evident in their philosophies than in the writings of those mentioned. In short, no other single factor has helped so much to shape the raising of white men, as did the Sophia of the Gnostics.

Among our sciences, chemistry and physics are the pride of twentieth century positivists. The foundation of chemistry was laid by the alchemical philosophers. These humble workers, often ridiculed, pronounced that all matter is but one; that matter and force are identical and inseparable; that the transmutation of metals is possible. As to physics, the mysterious ether, now recognized as a necessary hypothesis by the positivists, was at all times well known to occultists. To modern medicine, Paracelsus and his followers gave the present development its first impulse; and modern medicine, especially in psycho and mental therapeutics, turns more and more toward the old wisdom of Western Occultism for a new inspiration. Astronomy is a child of astrology. As to our arts, you shall find among the painters, sculptors, and builders who developed the Renaissance, most occultists as leaders. Occultism inspired Mozart (*Zauberflöte*) and Wagner. The Minnesänger and Troubadours, while working at the development of our modern poetry and fiction, were at the same time not less zealous apostles of the Gnosis. It was also no other than our Sophia who, personified as Beatrice (the Beatifier), as Fiametta (the little Flame), or Laura (laurel, the plant sacred to Apollo) inspired Dante, Boccaccio, and Petrarca. In our era, she is the Helena of Goethe's *Faust*, and Margarete is our *Margarita preciosa*, the precious pearl. In these two names is given the key without which it is impossible to penetrate the real, the inner and inmost meaning of this masterpiece, built up on the doctrines of our traditions, of which, like the *Divina Comedia*, it is a rich depository. No matter in what direction of our intellectual horizon you are looking, you shall find Western Occultism as a background. As cause, and at the same time as means, it is so inseparably connected with the intellectual and moral evolution, consequently also with the history—especially underground history—of the white race, that with a proper understanding of our philosophy a deeper insight can be gained into our history than by any other means. And, inasmuch as present and future are but direct consequences of the past, it is but natural to turn toward Western Occultism for the practical

solution of many pending questions. Here, for instance, is one of the most arduous questions of the present: the problem of women's social standing. Which philosophical system is more likely to help us toward the solution, the one in which there is still room for the devadasis or kamadasis—no matter what is the symbolical explanation of their performances—or the Gnosis, which not only insists on the doctrine that souls are emanated in twins, but also practices its teaching by admitting women to priesthood; as, for instance, in the recent reorganization of Gnosticism as a religion in France? As to marriages, are you going to take your lessons from the Kama-Sutra? Better take the Zohar, which, while admitting that the arrangement of marriages is an arduous question even for the Holy One, it often repeats that only the married man is a perfect man; and it even goes so far as to declare that the king is not a king without the matrona; not even Jahveh is complete without Elohim. In the Zohar the teachings of marriage usually refer to marriages of souls, but even if taken in the literal sense, they form the basis of healthy relations in married life.

A third and important consideration for the practical occultist when making his choice between Eastern or Western systems is, that the two vital parts for practical development, Alchemy and Magic, are fully developed and accessible in the Western systems, but are hardly accessible to white men in the Eastern system.

Furthermore, Western Occultism, and especially its symbolism, are expressions of Western mental activity, therefore it might with good reasons be supposed that they are more easily assimilated by the Western mind. Besides, Western practices and diet are natural to us, while I have yet to see the white man living in our hemisphere, and especially in the atmosphere of our cities, who could thrive well on the diet prescribed for Eastern practitioners, or, for that matter, who could, without serious inconvenience, perform some of the eighty-four âsanas or postures said to be necessary for practicing yoga.

There are other minor considerations. But even with these put aside, the above mentioned major ones sufficiently

warrant the advice that, in the majority of cases, it is better for the student—man or woman—to start their studies in occultism, with one of the Western systems. Afterwards only when the necessary basis is laid, they may turn to Eastern philosophy to round out and make their knowledge more complete. That such arrangement is practical and profitable is evidenced by the fact that most of the modern authors in occultism, while developing their statements according to the system which is their native element, illustrate and reinforce them by using the other system. Western authors are not the only ones who follow this practice. T. Subba Row and Sri Parânananda, to mention only two names, often quote Kabbalah and Gnosis, which circumstance is also a proof for the fundamental unity of the two systems, Eastern and Western. But, it would be a fatal mistake to try to start with both systems at once. The probable result of such an attempt would be a confused mental chaos, incoherent knowledge, which, when put into practice, cannot end otherwise than with failure, or, even worse, an unbalanced mentality.

It has been indicated that the legitimate heirs to the Pagan Mysteries, to the Gnosis and Kabbalah, to the Templars, Rosicrucians, Alchemists, Illuminati, is, in our days, Masonry. Occult Tradition, although a public treasure, is deposited into their custody. Nevertheless, it would be a mistake to suppose that by merely joining a lodge and going through the ceremonies symbolizing initiation into the different degrees of the masonic hierarchy, one receives full initiation into occultism. True, Masonic symbolism, in which their doctrine is said to be embodied, is a real treasury of correct esoteric teaching, especially the older orthodox symbolism; but as they admit themselves the "Word," it is the key, became lost. Consequently, in this great esoteric body, the same condition exists as in the other two great esoteric bodies, namely, the churches in the East and in the West. T. Subba Row complains (*Esoteric Writings*) that nowadays, "hardly one Brahmin in ten thousand understands the Shastras at all." Also Rabbis substitute the name Adonai for the Tetragramm; and to Priests, the mass is but

a sacred ceremony symbolizing Redemption. It seems, as by some natural law, that in proportion as a spiritual body grows, the inspired spiritual power in it becomes attenuated. But this only seems so. In fact the power becomes diffused at the basis of the pyramid only; nearer the top it grows stronger. There are still some men in the East who, by the right pronounciation of the Aum, can connect Heaven and Earth. A few Kabbalists are able to do the same by the right pronounciation of the Iod He Vau He. Priests, also who, by rightly performing the mass, can offer up in reality, not in symbol, the souls of the believers, and receive and distribute to them gifts from Heaven. There must also be Masons, who not only know the Word, but who also have the power to pronounce it, despite that to the great majority of the Brotherhood it is still lost. The majority at best know only the moral, but not the inner, the hieroglyphical meaning of their own symbolism.

By a right consideration of the organization of the Brotherhood, it becomes self-evident, that there must be at the top a group of men who know occultism. The hierarchy of degrees, as it is known to profanes and probably to most of the masons, no matter into how many grades it is divided in the different rites, rests always on the orthodox and fundamental three degrees of apprentice, craftsman, and master. For this is the only natural, because biological, division corresponding to three distinct stages in man's spiritual development. All further subdivisions are but sectional developments of these fundamental three degrees. Now these three divisions, with all their subdivisions, represent only the three lower planes of existence, the He Vau He of the Tetragramm or the elements of water, air, and fire. Consequently and accordingly, the discernible activity of Masonry extends only to charity, to local and state politics, influencing or forming national legislation, and to higher or world politics, including world-wide movements concerning all the questions connected with the furthering of the ideas for which Masonry stands. But this is all only the body and the reasoning head of the organization; it is not yet its soul. Consequently, there must be also a fourth degree in the masonic hierarchy,

corresponding to the fourth plane of existence, to the sacred Earth and the Iod, also to the soul of man. For, as the soul fills up not only the whole body energizing life in it, but also extends outside of the body and connects it with the Whole, so likewise, this fourth fundamental degree has to extend beyond the visible organization, and be, in fact, the connecting link between the visible and invisible, between the members who are still in the flesh and those who have passed beyond. Without such communion, it is impossible for any esoteric body to exist for a long time and do effective work. Such connection is at the basis of the worship of dead heroes and ancestors; also of the communion with the Saints respectively and with the Victorious Church. To the establishing and sustaining of such communion or yoga, Occult Science indicates the way, and also furnishes the means. Consequently, there must be a real esoteric branch in Masonry, though probably beyond the degrees generally known. As far as I, a profane, could ascertain, in the high degrees of at least some rites, opportunity is given to brothers who want to receive instruction in Occultism, proper.

So if the student has the chance to join a legitimate lodge, it is well for him to enter it. He has a good chance to work himself up to a reliable source of esoteric instruction, and besides, to do work on the social Magnum Opus, helping thereby not only others, but also his own spiritual development, for the spiritual reaction of practical charity is one of the best bracers for the soul. It is also reasonable to suppose, on the other hand, that such seekers who do not regard the Brotherhood merely as a philanthropic-political organization, but who offer themselves sincerely for higher work, shall receive, after due probation, every encouragement and help. But stop, look, and listen, before you enter, because there are many clandestine lodges, too. Joining such a lodge, or for that matter, any occult society of questionable character and purposes, would be at least wasting time, money, and effort. It may be even worse; it may mean drifting toward the Left Hand Path, with all the fatal consequences of such a misstep. Once on the inside of a Lodge, learn hard, work hard; do not become lost in the ex-

ternal forms and ceremonies, but look always for their inner meanings. As already stated, the fundamental Masonic symbols contain much esoteric truth, and are worthy of a penetrating study, especially the older symbols, as it is said that later additions are rather fanciful and ornamental. Learn to discern.

About teachers, and about self-initiation, the two most important other ways on which Truth may be found, we shall investigate in another article.

Lectoribus salutem.

There is no chance and no anarchy in the universe. All is system and gradation. Every god is there sitting in his sphere. The young mortal enters the hall of the firmament; there is he alone with them alone, they pouring on him benedictions and gifts, and beckoning him up to their thrones. On the instant, and incessantly, fall snow-storms of illusions. He fancies himself in a vast crowd which sways this way and that and whose movement and doings he must obey: he fancies himself poor, orphaned, insignificant. The mad crowd drives hither and thither, now furiously commanding this thing to be done, now that. What is he that he should resist their will, and think or act for himself? Every moment new changes and new showers of deceptions to baffle and distract him. And when, by and by, for an instant, the air clears and the cloud lifts a little, there are the gods still sitting around him on their thrones,—they alone with him alone.

Emerson—"ILLUSIONS."



THE SCARAB OF DESTINY*

By Maris Herrington Billings.

CHAPTER IV.

The Power of Seth.

EARLY the next morning the guests began to arrive for the bear baiting on the following day, and Alicia's hands were full receiving them.

Sir Jasper proposed a stag hunt in Eversley Chase to supply the feast on the morrow.

With blowing of bugles and clattering hoofs the party of huntsmen rode over the drawbridge for a day in the woods. The retainers and archers were in high glee at the prospect of the chase. A dozen halberdiers, clad in dark green, were left to guard the bridge and castle.

Nadine appeared with a small reed basket in her hand, and made her way through the postern gate. She gloried in playing the Lady Bountiful, loving to relieve distress, and to see pale faces brighten at sight of her. Every thrall around Ravenswood knew her and loved the bright girl who came like a sunbeam into the huts and hovels of these poor creatures.

She climbed a steep hill in the rear of the castle. Half way up, behind the shelter of some huge grey rocks where a group of tall pines nodded in the breeze, stood a rude hut built of felled trunks of trees, its crevices stuffed with moss and smeared with clay to keep out the rain. In a small enclosure, surrounded by a wall of loose stones, were some goats, while a black pig nosed around in search of acorns. Nadine leaned

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on the lower half of the stout oaken door, and gazed within. Around the room hung bunches of herbs, nets for snaring game, and a rudely fashioned rod for fishing. The rafters were blackened from the smoke of the fire, which burned in a ring of loose stones laid on the open hearth. A rough trestle table held scrolls of parchment and charts of the heavens, also small clay pots filled with differently colored fluids; a jar held a stock of quill pens, made from the winged feathers of the grey goose, and on a side table stood a retort with a pestle and mortar. Seated at the centre of the table was a benevolent looking old man, whose face beamed with a smile at the sight of the fair young face in the open doorway.

He was dressed in a long blue robe of coarse wool, with a leather girdle fastened by a copper buckle. On his feet were sandals of cowhide, cross-gaitered to the knee. A highly polished ram's horn, bound with silver, hung from his girdle. He wore on his head a skull cap, from under which his white locks, fine as silk, flowed to his shoulders. His thin face was full of an undefined peace.

This was Mervyn, the Hermit, a holy man who had been on a pilgrimage to the Holy Land. He had been the friend and teacher of Nadine from the sunny day when he had returned from the village of Old Basing to find a lonely little maid, crying bitterly, because no one could understand her language. The old man had wiped away her tears and had comforted the child in Welsh, for he, too, was a Briton. He was a strange old fellow, and many said he was a Pagan, who still followed the Druidic rites; but others said he was a holy man of God. He never went to Church, but spent his hours of devotion beneath the blue sky of heaven.

However, he was a great scholar, and star-gazer, and could foretell future events, so he was revered for his wisdom and kindly deeds. He healed the sick, helped the blind and befriended those poorer than himself; so all respected Mervyn and accounted him a most holy man.

Mervyn loved Nadine as a parent loves his child. He had taught her to read and write, a rare accomplishment for those days, except in the cloister. Seeing her bandaged arm, he came quickly forward and led her in, saying tenderly, "Nadine, my child, what ails thee?"

When she had told the story he looked very grave. After

examining the arm and seeing it was only a flesh wound, he dressed it with healing salve, and in a grave voice said, "My child, the wound is but a trifle. 'Twill be over in a few days, but it bids me now prepare thee for the future.. 'Tis written in the stars that when thou art wounded in the left arm, thy heart is in great danger. Thou wert so young when first I saw thee, that I was not certain of thy natal day, but now I know. Danger besets thee on every hand. Thy destiny is linked with that of a man, rich and powerful, a prince or king, born under Jupiter in mid-heaven; but thou canst not mate, or consummate a union, for if thou shouldst, death and disaster follow thee, and the man would die within the month. If thou findest thy heart incline towards a stranger, flee from him, Nadine, if thou wouldst save his life. Mind, thou art not debarred from wedlock; thou canst give thy hand, but not thy heart."

"How strange, Mervyn, Elsbeth told me but last night the same thing in other words; and I am sore afraid. Thinkest thou 'tis Sir Henry or the black knight who is my fate?"

"My child, let thine own heart be the judge; but thy way is one of sad trials and thy soul will suffer, yet remember, Nadine, in all thy troubles thou hast me. Fear not thy best friend, but trust me fully with thy love affairs, for I will aid thee against the powers of Hell," he said savagely.

"What meanest thou, Good Father, by that? Thinkest thou 'tis the Evil One who will make love to me?" she said, trembling and frightened, as she grasped him by the arm.

"Nay, nay, my child, the man will be mortal, and the pity is that he will love thee to his doom," he said, shaking his head sadly.

"I have brought thee a few trifles, good Mervyn," said Nadine. "I will go now, and I will see thee after tomorrow," and she departed with fear and misgiving in her heart, and wended her way to the castle. She entered the postern gate and made her way to her turret chamber where Alicia, with happiness shining in her dark eyes, and full of her love affair, found her at sunset lying in the darkened room. Nadine said her head pained her. Her face was flushed and feverish, and Alicia proposed sending for Dame Elsbeth, but all she asked was to be left alone.

Alicia whispered to Sir Jasper as the guests filed in for the evening meal. Richard waited and wondered at the vacant

chair, and all inquired of Alicia why Nadine's chair was empty. When he heard that she was ill, he frowned. He shrewdly suspected that she had not forgiven him for last night's audacity and was keeping out of his way, and he grew moody. He hated contradiction and whatever he determined upon he usually carried out.

On leaving the table he stalked from the room in no pleasant frame of mind. Maurice shrugged his shoulders.

"Will he not play for us tonight?" said Alicia.

"Nay," said Maurice, "I would not dare ask him."

"Then I will," said Alicia, "I'm not afraid of him. He's only a man."

"Prithee, fair one, trouble him not. The Lion is rampant, and the devil is loose. Vex not thy mind, Alicia," he whispered, "his humor will wear itself out. Methinks he hath been crossed in love."

When Alicia's footsteps had died away, Nadine lay upon the couch and wondered what had come to her since yesterday. She had changed. She could not forget the smiling face of the black knight. She closed her eyes; still she could see him looking at her, with that compelling power in his gaze. Why did the sound of his voice seem to haunt her? The song he had sung kept ringing in her ears. Not a word he had spoken was forgotten. She could feel those passionate kisses still on her lips. "He has cast a spell over me," she said, "and I cannot forget him, but I must, and I will. Death and disaster, said Mervyn, lie before me if I fail to remember. I will avoid him, for I am as wax if he but look at me," and she fell to dreaming of those looks and words. "Ah me, so this is love! I can only think of him and long to be near him! If only I were his humblest serf, 'twould be happiness just to be near him. Yet I must be brave and remember that the stars forbid. What said Mervyn? Shouldst thou forget it means his death within the month. Ah, good St. Christopher, help me to remember. I now vow to avoid him, to treat him with scorn. Oh, if he would but go away!" she said sobbing wildly.

Hours afterward, when she had grown calmer, she arose, opened the casement, bathed her face, and smoothed her tumbled hair. "They are now at the evening meal," she said.

In her long white robe, like a pale ghost of herself, she made

her way up the winding stairs that led to the keep. The moonlight flooded the silent forests. How still and grand the night! She gazed on the beautiful scene. Before her lay the courtyard and the grey walls; beyond the moat lay the park and the fertile meadow land and then the primaeval forests stretched for miles around the castle. Away to the east a shining river lay like a ribbon of silver. The silence was so profound that it became oppressive. Nadine felt a strange fear creeping over her. The black shadows thrown by the moonlight seemed full of strange mystery. Not a thing was stirring; hushed were the voices of night. No sound of barking fox or hooting owl came from the woods.

Nadine wondered at this strange silence, for at this hour a nightingale usually poured forth its sweet song. Then she noticed a thin streak of white mist creeping with imperceptible slowness across the undulating park. She watched it, fascinated, for it seemed to possess a vitality of its own. Nearer it came. Now it was close to the castle; she could see it lying close against the walls. An evil influence seemed to pervade the very air. Nadine grew frightened and turned to fly, only to encounter the black knight. She had not heard his gentle footsteps, and vaguely wondered how he got there.

His eyes were looking sadly at her. "Why dost thou not trust me?" he said.

"I have not forgiven thy conduct of last eve," she said turning her head away.

"Prithee, do not turn away. I am accustomed to have people look at me," he said with a shade of hauteur. "Come, wilt thou not try to love me a little? Dear heart, if thou didst but know how I yearn for thee, thou wouldst nest forever in my arms."

"Again he folded her in his arms and crushed the slender form in a loving embrace; but Nadine drew herself away, saying haughtily, "Thou dost forget the first laws of hospitality, sir. Where is thy chivalry? Methinks thou art like Alicia, of a romantic turn of mind. I am not, I have no use for love. I care naught for men."

"Yet thou dost charm all who behold thee; and thou hast bewitched me with a love spell."

"I do not wish to charm anyone, least of all, thee."

"Not one single heart?" said Richard. "Nadine, thou art deceiving thine own heart. Love hath instincts that never err,

and thou art fighting a losing battle, little maid. Thou hadst best show the flag of truce, for the surrender of the castle is inevitable.

She felt his words to be true, but outwardly she was cold and calm. "Not while I have the force to combat thee, my Lord, and I defy thee nevertheless."

How his heart yearned to pick her up, and ride away into the mist! Her dainty face was turned coldly away. She would not even look at him; he loved her so madly that the very force of his passion frightened him.

"Nadine, how canst thou be so cold? I loved thee from the moment I saw thee in the meadow. My very life is in thy hands," he said passionately. "No one will ever love thee as I do. My very being is merged in thine. Wilt thou not trust thy life to my care? It shall be the happiest on earth."

She listened, her heart beating fast, every pulse thrilling in harmony, and a new born gladness in her heart. He bent forward and tried to look into the averted face. At length she said slowly:

"Thou dost forget my humble origin, Sir Knight."

He had quite forgotten, but he was reckless now and said, "Fame, fortune, life, is naught compared to love. Egad, I only kneel to my God, but as Knight of the Cross I now bend the knee to ask thee to accept me as thy sworn knight. When thou knowest me better," he said wistfully, "I will crave the priceless boon of thyself. Dear heart, my love shall shield thee, my heart shelter thee, from all the storms of life. Do not turn away, sweetheart. Think before thou dost answer. Oh, say that thou wilt love me for myself alone. Give thyself to me as maiden yields to lover."

His handsome head was thrown back, his face aglow with the light of love. He was a lover any woman would have been proud of, gallant, noble and brave, yet Nadine shrank from those eager eyes and tender words.

"Dear heart, say that thou wilt try to love me," he said tenderly. Still she had no word for him. He looked in wonder at the pale downcast face. "Nadine, why dost thou not speak?"

She stood before him, her face pale as death in the moonlight, and her hands trembled in his strong grasp.

"Thine answer, my love. I will not detain thee, long; but the hours will be full of painful suspense until I gain thine answer."

"I think I understand, my Lord. Thou art willing to mate with one of humble birth, but thou dost not ask to wed."

A red flush mounted to the brow of Richard, as he rose stiffly from his knees. He had quite forgotten his position as king, and had spoken as the man and lover, and this scornful assertion made him bite his lip; but whatever Richard desired he pursued without any scruple, were it territory, crown or woman.

He had never wished for woman as he did for this one, and the remembrance of the power behind him came like a whisper of the Evil One. He threw caution to the winds, and determined to win her in his assumed character if he could, and dazzle her later with the glories of a throne.

"Let us go below," she gasped. "I have but one answer to give thee. I do not love thee, Sir Knight, and t'were useless to try to make me."

"Then, by my Halidom, thou shalt be made to love me," he said. He reached out, intending to take her in his arms and kiss the quivering lips and misty eyes; but suddenly he refrained, for something seemed to come between him and the girl. Nadine became as one paralyzed; a sensation of deadly faintness stole over her, and, swaying in a blind, dazed fashion, she fell forward, and Richard caught her in his arms. A sense of pain had mastered her. How could she tell him she did not love him, when at that very moment she would have given her life for him?

Richard lifted her as if she were a child, and carried the senseless form to a stone bench in the wall. He kissed the cold white face and called her by every endearing name, but she did not revive.

The fog grew thicker around them, and seemed to wrap them in a blanket of cold mist. Richard felt a strange uncanny feeling stealing over him. It seemed to his excited fancy that a misty form was standing between the girl and himself. He looked around with a sense of fear. The chill air curdled his blood and crept into his heart, as he lifted Nadine in his arms and strode to the winding stairs that led to Alicia's bower.

There was no one there. Tenderly he laid Nadine on the couch, and struck a brass gong. The call was soon answered by a serving maid, who fetched old Elsbeth, and Nadine was soon revived under her skilful hands.

Elsbeth gently led her to her room, where she soon fell asleep. Nadine awoke from her slumber with a strange sensation. Her hands and feet seemed weighted with lead; her brain was numb; and the air in the room was heavy, dank and cold. The faint glimmer of the candle shone like a tiny red spark through the casement, which Nadine had forgotten to close. She thought to close it now, but her limbs refused to move. The mist grew thicker and thicker. She could see it pouring like smoke through the open window. Then she saw thousands of shining atoms floating and circling round in the draught.

The candles now burned dim and blue. Nadine closed her eyes in terror. She was paralyzed with fright. Presently she opened them, to find a misty form bending over her with blazing eyes which seemed to glow with a lurid light as if the flames of hell were behind them, and black hair which seemed wreathed in snakes. Was it a delusion, or did she actually feel a hot breath upon her shoulder and hear a tinkling voice hissing in her ear, saying, "If thou dost value thy life, beware the black knight. He is not for thee."

The words seemed to come from every part of the room. Nadine heard no more, for she had fainted.

Next morning, when she awoke, the sun was shining, the merles were singing a joyous roulade, the bees were humming loudly, and the lowing cattle kept up a continuous murmur. The night's horror came back to her as a nightmare, as she gazed around in terror.

"Ah, it was only a dream. But dear Heaven, help me, I pray. That is the third warning. Oh, help me to be true to myself. Can it be that he is leagued with the Evil One? But I must remember; he dies within the month if I forget, for his destiny is written in the stars, and they cannot lie."

(To be continued)



THE SWASTIKA IN RELATION TO PLATO'S ATLANTIS AND THE PYRAMID OF XOCHICALCO.

By M. A. Blackwell.

PART XIV—THE RUINS.

NOTHING authentic relating to the history of the Pyramid of Xochicalco is to be found; its history is lost in a misty past. The race which built it is unknown. Authorities disagree in their theories regarding the race to which it should be attributed, but nearly all agree on the fact that it is one of the most important archaeological ruins in America. It is an archaeological puzzle that may some day be solved. Von Humboldt mentions that it was attributed to the Toltecs (masters, gods, culture heroes), and observes that "this nation is for the Mexican antiquaries what the Pelasgian colonists were, during a long time for the Italian antiquaries; everything that is lost in the night of the past centuries is attributed to that people (Toltecs), among whom, it is believed, the first germs of civilization are to be found."¹

All who have seen the Xochicalco ruins have expressed astonishment at the splendid carvings and wonderful engineering knowledge displayed in its construction. Some of the stones weigh two and three tons, and were so well polished that they were adjusted without mortar or cement, and to quote Alzate, "so solidly united that it seems the work of nature and not man." These stones were brought from long distances and put in their proper position on the top of the hill. It is thought that they were carved after having been set up. Penafiel tells us that all the descriptions and information relating to Xochicalco have been taken from the Essay by the priest José Antonio Alzate y Ramirez, who visited the ruins in 1777 and was the first to recognize the importance of this monument.

The panorama of Xochicalco could not be more beautiful; hills range in all directions. To the East is seen the majestic peak of Popocatepetl. To the West is the wide white mass of Xinantecal or the Nevada of Toluca. The Hill of Xochicalco is surrounded by others of greater height; one is called Colotepetl, hill of the Scorpion or of "the Twisting." The surrounding country is said to be rich and fertile. The mildness of the climate is such that at all times there are to be found a variety of beautiful trees and shrubs in bloom.³

The monument is a quadrangular truncated pyramid. It is sometimes referred to as the Castle or Pyramid of Xochicalco. It is built on a plateau of about 10,000 square feet. This plateau is on top of a hill measuring (100 metres) 325 feet in height. The top is reached by means of a path that follows the remains of an ancient spiral roadway. This roadway is retained by inclining stone walls, which in olden times formed a wide causeway from the base.⁴

Authorities disagree as to the original number of stories or terraces in the pyramid. Its present ruined condition prevents confirmation of the ancient accounts. One stated that it was made up of five stories, each smaller than the one below it. On the surface of the last there was a stone seat (chimolote). This seat was not placed in the center of the platform of the upper story but to one side of it. The walls of the castle were made of two rows of stones, dove-tailed into one another. Another authority believed that the monument could only have had three stories originally. A modern authority believes that it never had but two, because the ruins now have the first and second stories only!

Father Alzate describes the monument as it existed in 1777 and tells us that the owners or managers of the Miaatlan sugar plantation who needed fireplaces for their furnaces decided to destroy the Xochicalco Monument and use the stones in it to build their ovens. The stones were also broken up and used to build the reservoir (dam) on the river

³ ⁴ A. Peñafiel, *Monumentos Mexicanos, Texte, Xochicalco*, chaps. viii, ix. Also Supplement to the "Gaceta de Literatura," Description of the antiquities of Xochicalco, by Mr. José A. Alzate y Ramírez. Mexico 1791. Pages 9 to 24.

which served as the motor for the machinery of the sugar plantation. Alzate comments on this vandalism as follows: "The first destroyer, who may be compared to the shoemaker that burnt the temple of Diana at Ephesus, was a certain man named Eстрада, let his deed of destruction be cursed forever by the lovers of antiquities."⁵

Alzate describes the many subterranean excavations and passages beneath the pyramid. He was obliged to enter by crawling, as the debris from fallen walls and arches obstructed the way. He believed that one of the passages connected with a room in the center of the castle but was unable to continue, owing to the ruggedness of the hill and as he was at that time alone. The Indian Alcalde (mayor) of the village of Tetlama had shown him the entrance to the north subterranean passage. The man also told Alzate that there was another passage on the west side, and that within a short distance from it there was a stone staircase which led to numerous subterranean passages; that even if they entered to examine the place at the rising of the sun, they would not have finished walking through those passages by nightfall. Alzate was anxious to see such a wonder, but states that he had displeased the Alcalde by taking two Indians to serve as guides in case his informant should play him a trick.⁶ The hatred of the Indians for the Spaniards was so deep that they were reluctant to show them antiquities. Added to this hatred was the superstitious dread of incurring the displeasure of the spirits or ghosts of the dead, who were supposed to guard or haunt these places. Father Alzate noticed that the Alcalde seemed to have repented of having shown him the entrance to the first passage and "was being carried away by that panic fear which goes hand in hand with ignorance." The interpreter told Father Alzate that some years before, this Alcalde a man from Taxco, went to seek hidden treasure in the hill. On entering the subterranean passage they saw an old Indian, who then disappeared and at the same moment the hill trembled and sand commenced to fall from the interior of the passage. Another tale told by people in Cuernavaca was that the subterranean

⁵ A. Peñafiel, *Monumentos Mexicanos, Texte, Xochicalco*, chaps. viii, ix.

passage under Xochicalco went as far as Chapultepec Hill. Others said that Xochicalco was an enchanted palace. Another tale I quote as follows, "Such is the foolishness of some people, that a person of good standing assured me that in the subterranean passage there were two statues, bearing large clubs in their hands, with which they prevented the entrance of any one who wanted to examine the excavation."⁷

It is evident that the Hill of Xochicalco had secret passages which led to other strongholds or places of escape, as all legends or myths have had some foundation in fact. An explorer in recent years lit a fire in one of the passages and saw smoke come out of the hill about a quarter of a mile away.

Baron von Humboldt designated this splendid monument as the Military Fortress of Xochicalco. The historian Chavero states that the Nahoas, who formed the theocracy of Petela in Didjaza, shut up these regions by a chain of fortifications, and one of these, towards the southern side, was that of Xochicalco. It was considered the key of the series of mountains (in the present State of Guerrero), that were impregnable walls by nature. Xochicalco was not the first name given to the structure. The Mexicans so named it when they saw the beautiful carving of its stone walls. They called it the "house of flowers," which is the meaning of the name Xochicalco. Chavero asserts "that the west side could not have been carved at the beginning, in keeping with the others, or, if it was at all, it had been recarved and sculptured anew by the Mexicans." (The very fact of its having existed before the Mexicans make us confident of the ancient origin of this fortress.) Chavero considers that the pyramids of Xochicalco, Teotihuacan, and Cholollan were of the same period; and he believes that the Vixtoti built the last two named. The Vixtoti in their perigrinations came from the south, in the year 955 before the Christian era. "The fortress (Xochicalco) defended the frontier, and at the same time a large city of which there are remains extant. (Towards Miacatlan, there are some foundations and other remains.) The houses had low walls, and were made of stone or wood, having large inclined roofs, covered with

palms, and a portico before each house supported on wooden poles. . . . Although the inhabitants must have dedicated themselves to agriculture, since these lands are the richest and most productive in the country, we must consider them as forming a military colony, placed in advance, at the frontier, to defend the native soil."⁸

On the west side of the pyramid is where the staircase led to the second story. This has been destroyed; only the traces of fifteen steps remain. In the center of the upper story is a circular depression about 16 feet in diameter, partly concealed by stones and brush. The Tetlama Indians explained that it had been a large well that had filled up with fallen debris. There is no surface water at Xochicalco; if this was a well, it must have been of great depth.⁹

It is not illogical to suppose that water was brought from a depth of 300 feet or more, probably, mechanically. The engineering ability displayed in the construction of the pyramid evidences a mind powerful or keen enough to perform such a feat. If this was not done, then where did the builders obtain water to prepare the mortar? The river Tembembe is more than two leagues from the building and fortifications.¹⁰

One tradition is that Xochicalco was the work of one man. This recalls to mind the parallel of how Poseidon, "breaking the ground, enclosed the hill in which she (Cleito) dwelt all round, making alternate zones of sea and land, larger and smaller, encircling one another . . . and, as he was a god, found no difficulty in making special arrangements for the center island, bringing two streams of water under the earth, which he caused to ascend as springs, one of warm water and another of cold,¹¹ and making every variety of food to spring up abundantly in the earth." The Hill of Xochicalco is terraced spirally, and the castle is on a plateau at the top; the surrounding country is also rich and fertile.

On Plate 41 is shown a corner of the west side of the

⁸ * ¹⁰ A. Peñafiel, *Monumentos Mexicanos*, Texte, chaps. vii, ix. The Spanish league is nearly four English miles.

¹¹ I. Donnelly, *Atlantis*, p. 13. B. Jowett, *The Dialogues of Plato*, Vol. III, p. 535.

PLATE 41.

FIG. A.



RUIN OF STAIRWAY, WEST SIDE OF THE PYRAMID OF XOCHICALCO.
FOR ILLUSTRATIONS SEE THE WORD, OCTOBER, NOVEMBER & DECEMBER 1915.

FIG. B. IK.	PLATE 25.	PLATE 25.	IK, PLATE 28	PERU.
FIG. C. FIRE.	ZODIAC SIGN, TAURUS.	O, PLATE 11.	Q, PLATE 15.	V&U, PLATE 15.
FIG. D. SPIRALES, PLATE 25.	O&U, PLATE 25	BRINTON, PRIMER OF MAYA HIEROGLYPHS.		
		7. 8. 9.		

FIG. E.



FIG. E, No. 1, No. 2, TEMPLES FROM THE VIENNA CODEX. NO. 3, A SIGN FOR LAND, FRINGED ON THREE SIDES, ENCLOSED CHECKERED DESIGN, COVERED BY SHEET OF WATER. NO. 4, SEE TEXT. NO. 5, TAU, SEE THE WORD APRIL, 1915, P. 50. NO. 6, SOUTH SIDE OF STAIRWAY, WEST SIDE OF PYRAMID. FIG. D, #7 SMOKE, #8 "UNION", #9 "CLOUD BALL". FIG. E, #10, ZETA NUTALL, PEARSON MUSEUM PAPERS.

monument, which shows the ruined condition of the staircase. On the south side of the staircase itself may be seen the remaining portions of a figure seated within a bowl. This bowl has been variously described as the earth-bowl, the basin of the Atlantic Ocean, and symbol of the Land of Mu.¹² One authority believes this to be a sofa resting on a colored mat or cloth. The legs of this supposed sofa or chair are painted white. The squares of the mat have upright lines of green and the yellow are horizontal, thus making diagonal checkers, red is the background of the design.¹³ In the colored drawing given by Penafiel the narrow dividing lines between the checkers are colored red.

In the American sculptures every detail appears to have been symbolic. The colors also have several meanings. The legs of this sofa are evidently glyphs. They strongly resemble a Maya symbol for "Ik," meaning breath, spirit, life. This symbol is also the same as one of the variants for the fire sign, see Plate 41, Figure B.

The checkered design was associated with the symbols of earth, heat, water (see Plate 41). This design "expressed the idea embodied in the Nahautl word *xotlac*—the heated earth, literally glowing embers, also budding and opening flowers. It was emblematic of the fall of the rain or earth-wine upon the heated soil." Esoterically the design represents the Above and the Below by symbolizing the union of Heaven and Earth at the beginning of the rainy season.¹⁴ Applying these meanings to the designs surrounding the seated figure, we see that he is a god who bestows the fire or breath and waters of life upon the regions beneath him. At each side of him is a curled or spiral motive which has many meanings. It symbolizes life, union, water, smoke, the crest of the wave about to break, and so on. In the left hand he holds the three arrows, or spears of Deity. In his right hand is what seems to be the remains of an *atlatl* (spear-thrower). This also symbolizes that he is the giver

¹²The Word, October, 1914, pp. 44, 46.

¹³Adela Breton, *Some Notes on Xochicalco*, p. 63. Transactions, Department of Archaeology, University of Pennsylvania.

¹⁴Zelia Nuttall, *Fundamental Principles of the New and Old World Civilizations*, Peabody Museum Papers, Vol. II, 1901.

of the vital spark.¹⁵ It is believed that this figure was duplicated on the opposite side of the staircase, as the broken stones show the checkered design and part of the bowl. This may be construed to mean that these lords guarded the entrance "to the regions above." The entire design could also mean that this lord or god ruled over the "Land in the Basin of the Atlantic Ocean." On Plate 41 are shown examples of checkered designs. In the Codices the checkered design is shown in the doorways and arches of certain sacred edifices, Temaz-calli. Father Sahagun tells us that these were specially consecrated to the "Mother of the gods of us all, whose curative and life-giving power was exerted in the temazcalli, also named xochicalli, the place where she sees secret things, rectifies what has been deranged in human bodies, fructifies young and tender things . . . and where she aids and cures."¹⁶

The temazcalli is comparable with our modern Turkish bath. This is an instance of where the same symbols of fire and water are used to express a more prosaic idea, although these temazcalli, or sweat-houses were regarded as semi-sacred. "It was customary for pregnant women to resort to these baths under the care of the medicine woman, who exhorted her patient on entering with these words, 'Enter into it, my daughter, enter into the bosom of our Mother, whose name is Yoalticiti . . . warm thyself in the bath, which is the house of flowers of our god.'¹⁷ In the temazcalli the life-producing union of the elements took place, and aided human growth and health.

Pictures of temples from the Vienna Codex show the checker design, see Figures 1, 2, 3. Figure 4 shows a conventionally drawn mountain, inside of which is a vase. This vase contains the checker design, and ascending from it through the mountain are puffs which represent either fire, steam or smoke. At the top is the symbol of a blossoming maize shoot. This blossom is shielded by a seated figure who is holding his mantle over it. On his back is a symbol of two rolls united by a crossband. The four projecting ends are usually painted with the colors of the four quarters. The uniting of these figures into one symbolizes a union of

¹⁵The Word, March, 1915, pp. 376 to 384. The Word, April, 1915, pp. 46, 47.

¹⁶ ¹⁷ Zelia Nuttall, *Fundamental Principles of Old and New World Civilizations*, Peabody Museum Papers, Vol. II, 1901.

the four elements necessary for the production of life, according to the ancient native philosophy.¹⁸

Ancient vases, bowls and cups were decorated with this checkered design. It is to be seen on Peruvian, Mexican, Etrurian, Greek and Egyptian and Eastern objects; it presents a study in itself. It is quite possible that in prehistoric times the checkered design may have had the same meanings in other countries that the Mexicans applied to it and which have been derived from the same source.

The pyramid and vase are closely related in their symbology and in the meaning of some words applied to them. This will be shown in the concluding article.

The Nahautl word *xotlac* has a similar sound in the first syllable to an ancient Maya word for vase, vessel or cup, *ho-och*. *O och* means food or maintenance. *Ho-mul* or *O-mul* was the name for the artificial pyramidal elevation on which temples or palaces were built.¹⁹

In searching for the origin of the name *Xochicalco*, *Alzate* tells us, "There is a very old geographical map that the Indians of *Tetlama* have, in which the various places are marked in their respective positions by means of hieroglyphs, arranged according to their method, but which I saw had been improved in some portions after the Conquest, as there are on it some crosses and Spanish words. At the place assigned to *Xochicalco* on this map, two Indians may be noticed, armed with *macanas* and *chimales*;* one of them has the word *Xochicatetli* 'stone of *Xochicalco* Hill' written on its side, the other *Xicatetli* 'stone cup or vase.'"²⁰

It is believed that the name *Xochicalco* was given to this pyramid, because of its beautiful carvings, but the name is composed of four Mayan radicals which convey the idea that the pyramid was built to commemorate a cataclysm. The Maya language is peculiar in that, with only a few words and short syllables, profound thoughts can be expressed. (See *THE WORD*, December, 1913, pp. 164-197. *A Study of the Name Xochicalco*.)

¹⁸*The Word*, September, 1914, p. 334.

**Chimale* in the Maya means a shield. The word *Macana* means a wooden weapon in use among the ancient Indians of Mexico and Peru; it was generally edged with sharp flint. *Velázquez*, Spanish-English Dictionary.

²⁰*A. Peñafiel*, *Monumentos Mexicanos*, Texte.

(To Be Concluded)

THE RITUAL OF HIGH MAGIC

By Eliphas Levi.

Translated from the French by Major-General Abner Doubleday. Annotated
by Alexander Wilder, M.D.

CHAPTER IX.

The Ceremonial for the Initiates.

KNOWLEDGE is preserved by silence, and is perpetuated by initiation. Hence the law of silence is only absolute and inviolable as far as the non-initiated multitude are concerned. Knowledge can only be transmitted by speech. Sages ought, therefore, sometimes to speak.

Yes, sages should speak, not in order to reveal knowledge but to show others how to find. **Noli ire, fac venire,**¹ was the device of Rabelais, who, as he was possessed of all the knowledge of his day, could not have been ignorant of magic.

Hence we have here to reveal the mysteries of initiation.

Man's destiny is, as we have said, to make himself, or create himself. He is and will be the son of his own works through time and eternity.

All men are called upon to come, but the number of the elect—that is to say, of those who succeed—is always small. In other words, the men who desire to be something are numerous, and the choice ones are always few.²

Now the government of the world belongs of right to the choice ones, and when any political machinery or usurpation hinders it from belonging to them in actual fact, a political or social cataclysm is certain to occur. Men

¹Unwilling to go, made to come.

²Gospel according to Matthew, XXII, 14: "Many are the called, but few the elect."

who are their own masters easily render themselves masters of others, but they can make themselves mutually obstacles if they do not recognize the laws of one discipline and universal hierarchy.

In order to submit themselves to one and the same discipline it is necessary there should be a communion of ideas and desires, and we can only reach this communion through a common religion, founded on the bases of intelligence and reason. This religion has always existed in the world, and it is the only one which can be called infallible, without defect, and truly catholic; that is to say, universal. This religion, of which the others have been successively the veils and shadows, is that which demonstrates being through being, truth through reason, reason through evidence and common sense.

It proves by realities why hypotheses exist, and does not permit us to reason upon hypotheses independent of and outside of realities. It has for its base the dogma of universal analogies or correspondences, but never confounds things of knowledge with those of faith. It can never be a matter of faith that two and one make more or less than three; that in physics what is contained can be greater than the container; that a solid body, inasmuch as it is solid, can act like a fluid or gaseous body; that a human body for example can pass through a closed door without making a breach or an opening. To say that we believe such a thing is to talk like a child or a madman, but it is not the less senseless to define the unknown and reason about it from hypothesis to hypothesis.

This religion of reason could not be that of the multitude, who require fables, mysteries, definite hopes, and terrors, materially operating upon them. On that account the sacerdotal institution was established in the world. Now the sacerdotal order is recruited by initiation.

Religious forms perish when initiation ceases in the sanctuary either through being divulged, or by neglect and forgetfulness of sacred mysteries. The Gnostic disclosures, for example, alienated the Christian Church from the lofty truths of the Kabala, which contains all the secrets of trans-

cidental theology. Therefore, the blind having become the leaders of the blind it has produced great darkness, great moral depressions and deplorable scandals. Then the sacred books, the keys of which are all kabalistic from Genesis even to the Apocalypse have become so unintelligible to Christians that the pastors have with reason judged it necessary to interdict the reading of them to the simple believers.³

Taken literally and understood materially these books would only be, as the school of Voltaire has too well demonstrated, an inconceivable tissue of absurdities and scandals.

It is the same with all the ancient dogmas with their brilliant theogonies and their poetic legends. To say that the ancient population of Greece believed in the amours of Jupiter (Zeus), or that the inhabitants of Egypt adored the cynocephalus and the hawk, as living and real divinities, is to be as ignorant and malicious as one would be in sustaining that Christians worship a triple God, composed of an old man, a crucified man, and a dove.⁴ Want of intelligence in regard to symbols is always characterized by a calumnious disposition. It is well, therefore, to guard ourselves from deriding all at once things that we do not know, when their enunciation seems to involve an absurdity, or even a certain singularity. It would be equally senseless to admit them without discussion and without examination.

Before there can be anything which pleases or displeases us there is a truth, that is to say, a reason; and it is by this reason that our actions should be regulated, rather than by our pleasure, if we desire to create within us intelligence which is the groundwork of immortality, and justice which is its law.

He who is truly a man can only desire what he ought

³It seems evident that the narratives of the older Hebrew Scriptures were not historical, but in a great degree parables and allegories. Paul declared the story of Abraham, his wives and sons to be allegorical; and that the adventures of the Israelites in the Red Sea and in Idumae were emblematic. It is by no means improbable that the introduction of the Masoretic punctuation into the Hebrew Bibles was a device to veil the occult meaning from the laity. Already a movement is begun in Holland, which is also favored by the Rev. Heber Newton of New York, to place the authority to interpret the Scriptures in the hands of the clergy alone.

⁴References here made to the three visions: the "Ancient of days" the Persian Zeruan, of the eighth chapter of Daniel, Jesus, and the apparition of the Dove seen at his baptism.

reasonably and justly to do. Accordingly, he imposes silence upon covetousness and fear, that he may only listen to reason. Such a man is a king by nature, and a priest by native endowment, for the erring multitudes. Hence the object of the old-time initiations was called indifferently, the sacerdotal, technic and the royal technic.⁵

The ancient magic associations were seminaries of priests and kings, and an individual could only be admitted into them by works truly sacerdotal and royal; that is, by placing themselves above all the weaknesses of nature.

We will not repeat here what is found everywhere about the Egyptian initiations, perpetuated but growing weaker in the secret societies of the Middle Ages. Christian radicalism was founded upon a false understanding of this speech: "You have only one father and one master and you are all brothers."⁶ and inflicted, a terrible blow on the sacred hierarchy. Since that time sacerdotal dignities have become the result of intrigue or of hazard. Active mediocrity has succeeded in supplanting modest, and consequently unrecognized superiority. Initiation, nevertheless, being an essential law of religious life, a magic society was formed for the purpose of instruction, upon the decline of the pontifical power, and soon concentrated in itself alone the power of Christianity, because it alone comprehended vaguely but exercised positively the hierarchic power through the trials of initiation and the omnipotence of faith in passive obedience.

What did the candidate really do in the ancient initiations? He gave up his life and liberty wholly to the teachers of the Temple of Thebes or of Memphis. He resolutely advanced through numberless frights which could make him imagine a premeditated attempt against himself. He made his way through burning fagots, passed by swimming torrents of black boiling water, was suspended to swings over unknown precipices without bottom. Was not this blind

⁵The priests of Egypt were also styled basileis or kings. Indeed the basileus was always a member of the sacerdotal order. In Athens, the archon-basileus had the charge of the Eleusinia, Thesmophoria and Dionysiac rites. The Hebrew books style the sons of king David cohenim or priests; and it seems not to have been the rule till Jehovada became regent of Judea, that a king might not officiate in the Temple. A king who might not officiate was called a tyrannis, like the Hellenic sovereigns in Greece, Italy, and Syracuse.

⁶Gospel according to Matthew, XXIII.

obedience, in the full sense of the term? To abjure from moment to moment his liberty in order to attain emancipation, is not this the most perfect exercise of liberty? Now behold what those ought to do, and what they always have done, who aspire to the **sanctum regnum** of magic omnipotence. The disciples of Pythagoras condemned themselves to a rigorous silence of several years. Even the sectaries of Epikurus comprehended the sovereignty of pleasure only by acquired sobriety and calculated temperance. Life is a war in which it is necessary to be proved in order to be promoted. Force does not bestow itself; it must be seized.

Hence initiation through struggle and trial is indispensable to arrive at the practical knowledge of magic. We have already told how one can triumph over the four elementary forms. We will not return to that, but will refer those of our readers who would like to know the ceremonies of ancient initiations to the works of Baron de Ischudi, author of the "Flaming Star of Adon-Hiramite Masonry" and of several other very estimable masonic works.

We should insist here upon one reflection: That the intellectual and social chaos in the midst of which we are perishing, is caused by the neglect of initiation, its trials and its mysteries. Some men in whom zeal was stronger than knowledge, were impressed by the popular maxims of the Gospel, and believed in the primitive and absolute equality of men. A famous hallucinated man, the eloquent and unfortunate Rousseau, propagated this paradox with all the magic of his style, that the social state alone depraves men; as though one should say that the competition and emulation of labor renders workmen idle. The essential law of nature, that of initiation through works and by means of laborious and voluntary progress, has been fatally misunderstood. Masonry as well as Catholicism has had its deserters. What has resulted from it? The steel level substituted for the intellectual and symbolic level. Is not the teaching of equality to those beneath, without telling them how to rise, virtually engaging ourselves to descend? The Jacobins have accordingly descended, and we have had the reign of the carmag-nola, of sans-culottes, and of Marat.

In order to raise up tottering and fallen society, it is necessary to re-establish the hierarchy and initiation. The task is difficult; but the whole intelligent world already feels the necessity of undertaking it. Will it be necessary to that end, that the world shall pass through a new deluge? We have a lively desire that it may not be so, and this book, the greatest perhaps, but not the last of our bold actions, is an appeal to everything yet alive, in order to constitute life anew, even in the midst of decomposition and death.

(To be Continued.)

MOMENTS WITH FRIENDS

What is disease and what connection have bacteria with it?

Disease of the body is a condition in which the constitution of the tissues of one or more organs of the body is abnormal to such a degree that the function of the organ or organs is impaired or the function of one organ is thrown out of the normal relation to another or other organs. The result is that the elements in nature are no longer in harmonious connection with the human elemental—that is, with the co-ordinative, formative principle of the body.

Disease is caused by improper eating, drinking, breathing, acting and improper thinking. A disease is an obstruction to the normal working of elements which compose and work the organs of the physical body.

Bacteria are fungi, microscopic plants, mostly of rod-like, lance-like, rope-like shapes. Bacteria are said to be the cause of many infectious diseases and of non-contagious, constitutional diseases as well.

While bacteria have much to do with diseases, bacteria are not the causes of disease. Bacteria develop as soon as conditions for their multiplication are provided, and these conditions are

brought about by improper thinking, acting, breathing, eating and drinking. Bacteria in quantities sufficient to produce disease cannot exist where man has not furnished them a fertile ground for their propagation in his body. Generally, almost uniformly, putrefaction and fermentation in the digestive and excretory systems are primary producing causes of conditions under which bacteria find favorable lodgment and development.

What is cancer and can it be cured, and if it can be cured, what is the cure?

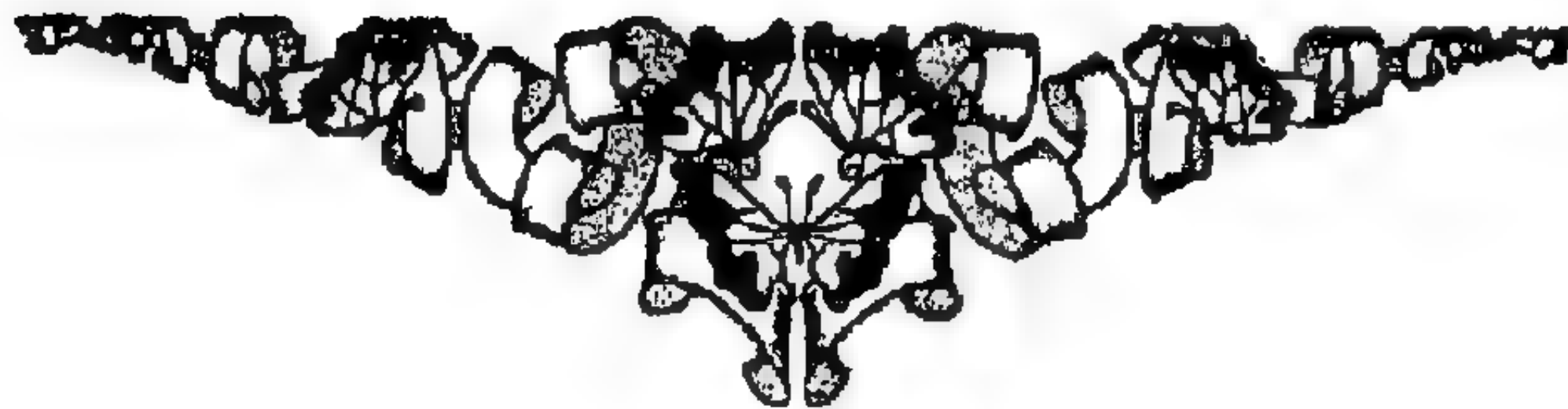
Cancer is the name given to a set of malignant new growths in the human body, which develop at the expense of the surrounding normal tissue, and usually prove fatal. Cancer is one of the diseases which are on the increase with the progress of civilization. Civilization breeds diseases, notwithstanding preventative measures and curative treatments which subjugate forms of disease which were prevalent in the past. The nearer the life of human beings is to the animal and natural mode of living the fewer will be the diseases; but the higher bred the body

and the farther removed from its simple conditions, the more susceptible will it be to diseases. With the advance of time, forms of disease develop which were before unknown, and diseases which occurred occasionally become more frequent. The higher the development of mind the more susceptible to disease will the body be under the same or like physical conditions. In the nineties of the last century a new disease, known then as la grippe, made its appearance and spread rapidly over large portions of the civilized part of the world. In a similar manner cases of cancer are said to be on the increase.

There is a cancer cell that is physical. There are many of these in every human, but usually they are later developed, and so they remain unnoticed. There is further a cancer germ, and

that is not physical, but is astral. The germ is usually present in the astral body, but it is latent; that is, it does not cause the development of the cancer cell. Certain conditions are required for the activity and multiplication of the cancer germ. Two of these conditions which are frequently in evidence are the condition of the matured physical body, which is characteristic of the age of forty years and upward, and a mental state best illustrated by fear. Therefore, fear and the age of about forty favor the production of cancer germs and so development and multiplication of the cancer cells.

Cancer can be cured and has been cured. An answer to this question and a treatment of cancer was outlined in "Moments with Friends" in the issue of THE WORD, September, 1910, Vol. XI., No. 6. A FRIEND.





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NATURE GHOSTS

[PHYSIOLOGICAL CORRESPONDENCES.]

ALL the operations of nature are magical, but we call them natural, because we see the physical result daily. The processes are mysterious, unseen, and usually unknown. They are so regular in their existence and in the production of physical results that men do not think much of them, but are satisfied with saying that the physical results happen according to a law of nature. Man participates in these processes without knowing it, and nature works through his body whether he works with her or against her. The forces of nature, which are in some instances the great upper elementals in the unmanifested side of the sphere of earth, take hold of the results of the irregular actions of man, and marshal these results into order, as his circumstances, his destiny, his adversaries, his friends, and compelling fate.

Man can at times take a hand in the processes of nature and use them to his own ends. Ordinarily, men use physical means. But there are some men who can, because of natural gifts or because of acquired powers or because they possess a material thing, like a ring, charm, talisman, or jewel, bend the natural processes to their individual will. That is

then called magic, though it is no more so than what is called natural, if done by nature.

The body of man is the workshop which contains the materials needed by the mind to perform all the magical operations performed by nature through the nature ghosts. He may perform wonders greater than any that have been recorded. When man begin to observe what is going on within him, and learns the laws governing the actions of the elements and of the elemental beings in him, and learns to focus and adjust the beings which serve him as his senses and as his organs and the elemental forces which play through him, so that he can accelerate or retard, direct or concentrate the processes in himself and can contact the elements outside of him, then he can begin to work in the realm of magic. To be a conscious and intelligent worker in the realm of nature he should know the general manager of his body. The manager is the coordinating formative power within him. He should observe and control the organs in the three regions in his body, the pelvis, abdominal, and thoracic cavities, as well as those in the head, and the forces there operated through these elemental beings. But he must also know the correspondences and relation between these elemental beings in him and the fire, air, water, and earth-ghosts within the Great Earth Ghost. If he acts without the knowledge of the relation of the beings in his body and these nature ghosts outside, he must sooner or later come to grief and cause many ills to those with whom he acts.

Some aspects of the mutual relations are: Element, earth. Organ in head, nose. Organs in body, stomach and digestive tract. System, digestive system. Sense elemental, smell. Food, solid foods. Nature ghosts outside, earth ghosts.

Element, water. Organ in head, tongue. Organs in body, heart and spleen. System, circulatory system. Sense, taste. Nature ghosts outside, water ghosts.

Element, air. Organ in head, ear. Organs in body, lungs. System, respiratory system. Sense, hearing. Nature ghosts, air ghosts.

Element, fire. Organ in head, eye. Organs in body, sexual organs and kidneys. System, generative system. Sense, sight. Nature ghosts outside, fire ghosts.

All these organs and systems are connected with each other by the sympathetic nervous system. The sympathetic or ganglionic is the nervous system through which the elementals and forces of nature act on the elementals in man.

The mind, on the other hand, acts through the central nervous system. With the ordinary man, the mind does not act directly on the organs which perform involuntary functions. The mind is at present not in close contact with the sympathetic nervous system. The mind, in the case of the ordinary man, contacts his body only slightly, and then only in flashes. The mind contacts the body in waking hours by shocks and flashes and oscillatory movements over and sometimes touching the centers in the head which are connected with the optic, auditory, olfactory, and gustatory nerves. Thus the mind receives reports from the senses; but its governing seat and center for the receiving of communications from the sympathetic nervous system and for the issuing of orders in response to these messages is the pituitary body. In the ordinary man the mind does not reach even in sleep below or as far as the central nerve of the spinal cord in the cervical vertebrae. The connection between the mind and the nature forces is in the pituitary body. To be able to associate intelligently with and to control the elementals in his body and in nature, man must be able to live consciously and intelligently in and through the central nervous system in his body. He cannot come into his right place in nature, nor perform his duties in nature, until he does so live. When he lives through the central nervous system he is in conscious contact with the elementals in himself and with the elementals and forces in nature.

A man cannot be a magician until his powers as a man, that is, his powers as a mind, as one of the intelligences, can be communicated to and so affect, compel, restrain the nature ghosts, which are always eager to obey and cooperate with an intelligence.

A man who is an intelligence and lives in his central

nervous system, does not think in flashes and jerks, but such a man thinks steadily and surely. His mind is a steady, conscious light, which illuminates any object on which it is turned. When the light of the mind is thus turned on any part of the body, the elementals of that part obey, and the light of the mind can, through these elementals and the connections they have with the elementals and forces in the elements, reach, illuminate and control any of these elementals and forces. A man who can thus illuminate and control the elements in his organs and also the human elemental of his body, stands in the same relation to his body as does the Intelligence of the Sphere of Earth to the Great Earth Ghost and the upper and lower earth ghosts. Such a man will need no special times nor places nor instruments other than those which are in his body, to perform magical works. He is not likely to perform any magic, which is against the law. Other men, who would work magic, require the advantages of special, favorable conditions, places, and times, and instruments. Those men who attempt to compel nature ghosts by magical works, without first having the proper qualifications in themselves, meet defeat in the end. They cannot succeed, as they have the whole of nature against them, and as the Intelligence of the Sphere does not protect them.

(To be continued.)



THE SPIRITUAL DYNAMIC

By Horace Holley

I

THE ordinary life is a drama played behind closed curtains. Most people are so self-conscious, so completely walled in by their own psychic indifference, that each one inclines to accept the influence of society as though determined by his own character alone. Seldom does one man enter within the dream-life of another. Seldom does he match motive with motive, faculty with faculty, result with result, thereby gaining a perspective upon society as a whole. Men live and die generation after generation each entombed in his own personal experience, parted from others' experience as though all were sealed in separate rooms. Thus it is that our common stock of wisdom increases sluggishly and assumes an individualistic form rendering it well nigh untransferable. Our proverbs, our formulas and tags hasten from age to age in the feverish attempt to classify success and failure for the common benefit, but in every environment they lag hopelessly behind. The outer, material equivalent of success and failure they render conspicuous enough, but they identify this with moral motives which when repeated faithfully by others invariably fail to attain the desired result. The ordinary life, consequently, is not only a drama played behind closed curtains; it is a sheer experiment, an attempt at self-realization isolated from past and present almost as completely as from the future—a flickering light held up bravely in the midst of impenetrable darkness. We read the lessons of success and failure as for the first time, and these lessons are written by ourselves. If society has fortuitously con-

tributed the conditions of success, we ascribe the result to our own initiative; if those of failure, the result seems equally a matter of our own individual will. In the world of action, ability and the lack of it are both allied to a low average of consciousness. From the point of view of inner experience men see, not only other men, but themselves also, as trees darkly.

Thus the immediate problem of life remains continuously in that supremely egoistic province, morality. That is, the conditions of the problem are invariably defined in moral terms. The problem itself, the real problem of success and failure, is actually worked out by all lives on a basis of social relations where moral values rarely apply. For success and failure, estimated by a man's inner experience, are matters of liberating or confining the individual's instinctive preferences. An artist's or inventor's impulse to prefer one special activity above all other activities; a professional man's aptitude for law as opposed to medicine, or medicine as opposed to law; and the individual's sense of success or failure according as life satisfies or restrains that impulse and that aptitude—these facts constitute far more the essential reality of experience than questions of strict good and evil. A man's life often brings him face to face with the moral problem, indeed, but that problem settled, his life is wrapped up in the economic and political condition, the social condition, of his time. Thus, at the points of most constant and most vital contact between individual and society, our egoistic interpretation of life, our moral values, continually prove inconclusive. "Good" and "evil" cannot interpret the reasons for success and failure, for they do not include the series of social relations by which the sense of success and failure is made predominant in the inmost soul. Pressed home, that sense depends upon opportunity, upon the fortuitous convergence of many factors serving either as a spring board to natural ability or a millstone about its neck. But the average of social consciousness remains so low that while this lesson is repeated by each generation with tragic emphasis, we still seem aware only of the elements in the individual and have no awareness

of those social elements with which individuality, for better or for worse, makes contact. We cling to our individualistic formulas, wherefore society, the contact of men throughout the range of their religious, philosophic, artistic and economic relations, still remains nothing but the sum total of countless individual experiments, the hazardous, ever-changing meetings and partings of the blind.

As the inevitable result, society, humanity's neglected orphan, possesses far less control than the self-control of the average man. Its spiritual tone is far lower than the mean personal average. Now the nature of fire makes it not only communicate itself to dry sticks, but also to derive more energy from union with the material it so transforms. Granted a mere spark in the first instance, with supplies of kindling, this reciprocal action has no limit. But it is apparently the nature of society to dampen and subdue, rather than ignite, the energy of each successive generation. There is not boy or girl but whose mind has a definite center of impulse and thought, a psychic focal point converging will and desire. Like fresh kindling, the new generation restored in body and soul by nature's chief miracle, is heaped upon the public pyre, combustible, even explosive, with the effect not of giving or receiving power but weakness. The first five years after adolescence are spent in accommodating one's instinctive, innate preference to the casual requirements of environment. That accommodation almost invariably consists in establishing a new psychic center at the expense of the natural one. Will, attention, even interest, gradually respond to the social pressure exerted upon the individual, but instinct remains behind; and the personality emerging from this socializing process makes only occasional contact with its greater resources of emotion and thought. Society must be defined as humanity in chains. For it is true, and invariably true, that in proportion as an individual lacks awareness of others he loses awareness of corresponding qualities even in himself. The matured man, trained to efficiency in terms of the immediate social environment, casts off his own adolescence as a dream. The same instinct, the same vision of self and

claim for its social equivalent shining dumbly out to him from youth in others, his own sons and daughters it may be, evokes no sense of self-recognition, no sense of irrevocable, hateful loss. Adolescence is a "stage" that must be left behind; a "dream" which "reality" will soon dispel.

Thus the first question the student should ask about society is why it acts as a step-down transformer to personality; how it comes about that so much recurrent energy is not merely misdirected but actually cast aside; whether, in a word, it is inevitable that men should be constrained into adaptation to a mechanical mold rather than that the mold is remade to fit the human image. Viewed from within, the normal mind tends to struggle for self-expression as a privilege. Why is it, then, that when viewed from outside the general attitude should be one of indifference, suspicion, even disdain? The distinction between these two points of view, or rather, these two relations, is the basis of sociology. It is the distinction not between men as they are and as they ought to be; it is the distinction between men as they think they are and as they are in reality.

The effort required to suppress instinct, to fuse desire with necessity rather than with preference, wastes the individual's psychic force, leaving him, at the best, indifferent. To the ordinary man, indifference may well seem the predominant attitude of others, excepting always the intimate circle he closes ever more defensively about him; reflected thus in the mirror of daily intercourse, indifference becomes as it were instinctive; whence psychology itself apparently warrants the conviction that the only available freedom is that contained within the limits of moral law, and philosophy, in turn, the conviction, correlative to this, that the law of society is mutual struggle and the survival of the fittest.

The creative artist, however, that fool or that hero who resists socialization as the monk resists the devil, performing prodigies of devoted effort despite indifference and opposition, defying the economic laws of "reward," the creative artist stands among men a living proof that civilization is not a categorical imperative, irresistible as destiny, but merely a conspiracy of ignorance not yet run to earth.

Apart from the aesthetic value of his work, an artist's life has this supreme importance that it exemplifies the true spiritual dynamic, a force available to the daily task from the union of activity with instinctive preference. But when one studies the artist's character and experience in relation to society rather than to art itself, one meets an amazing resemblance between this type and other men. There is a period, coinciding more or less with adolescence, at which all men meet upon common ground. Their psychic status is identical; all manifest a similar capacity for uniting emotion and thought upon one activity, and thus drawing from stores of energy transcending human nature at its ordinary level. If we learn patiently to disregard the object thus capable of uniting adolescent minds; if we gradually learn to estimate the artist in terms of creative instinct rather than aesthetic control, the universal sense of distinction between artists and other men disappears. That is, it disappears when men are considered in adolescence and as states of mind. I say it without reservation, there is no boy or girl, save those only for whom adolescence itself has been spoiled in childhood, incapable of manifesting every psychic attribute typical of the artist. The object with which a particular boy's mind engages may be trivial or even pernicious, but the typical artist-consciousness is there, and may be induced and controlled. And when induced the resulting activity is far more efficient than activity produced by the same mind from other states, while produced also for its own sake and without the necessity for motives of ulterior reward. The difference between sports and study in the average "healthy" (that is, unintellectual) boy is only the difference between preference and obligation. And sport itself probably evokes more instinctive cerebration than the act of "doing" a lesson.

It is later on, after adolescence has spent its first fine careless rapture, after society has begun likewise to exert its subtle influence, that the artist separates himself from others into a distinct type. From incapacity to live by duty opposed to desire, as in the case of the adored poets Goldsmith and Burns, or from sheer will-power backed by con-

scious moral conviction, as in the case of the revered poets Sophocles and Milton, the creative artist maintains his vision, as we say, or, as better said, he maintains that psychic integrity which by gradual compromise lapses beyond the margin of memory in other lives.

The artist's persistence in the paths of instinctive preference gradually fuses mind and medium into a communion of strange power. The artist cannot be imagined apart from his work. Together they join in one function, inseparable as the brook from the spring that feeds it, or as a root from the all-fertilizing earth. Except as he remounts the hill top of his own vision, the ordinary man cannot conceive of the artist's attachment for his work. It is not habit merely, for by habit all men grow attached to work (or non-work), but sheer necessity, the mingling of passion and conviction in one outpouring urge. By persistence in instinct, the artist develops in himself a force gathering up his whole being as upon irresistible wings. The artist's passion serves him at once for driving-force, for guidance and for reward. The emptiness of its passing leaves no dregs to taint the sweet waters of its return. From task to task the artist goes, living not more in work and for work than by it. What he desires he wills, and what he wills he performs. Search the whole world of busy men and women for energy and efficiency comparable to the artist's creative power—no such force lies at the disposal of society among those types which society itself has compelled.

How absurd to make destiny responsible for depriving the majority of this power; how absurd to make the individual himself responsible! Every individual stands as at the point of a vast inverted pyramid. Upon him converge an endless series of influences. Where is the leverage exerted by moral effort alone, by character, sufficient to control this staggering pyramid from its tip? The "fall" of man is from a condition of psychic integrity to states of consciousness divided against itself; from the fact that this fall is well nigh universal we realize the pathetic fallacy in the idea that men are entirely responsible for whatever success or failure their lives achieve.

Indeed, immediately one defines the artist in terms of consciousness rather than aesthetic control, many examples of men and women other than "artists" arise who must be placed in the same category as poets and painters. All the typical mind states are manifested by inventors like Edison and executives like Jane Addams. Pushing back the inquiry to the adolescent stage in all, it is the variety of faculty and purpose, a variety in which art itself plays only a small part, that first amazes. We find the nature which instinctively loves construction, the nature able to manage and direct, that which craves religious experience, and so on. Well has it been said that every man is a poet spoiled; not that every man might have written lyrics, but that all men might have lived as the poet lives, in passionate conviction developed from instinct and renewed by desire.

The moral must be the measure of health. If your eye is on the eternal, your intellect will grow, and your opinions and actions will have a beauty which no learning or combined advantages of other men can rival. The moment of your loss of faith and acceptance of the lucrative standard will be marked in the pause or solstice of genius, the sequent retrogression, and the inevitable loss of attraction to other minds. The vulgar are sensible of the change in you, and of your descent, though they clap you on the back and congratulate you on your increased common-sense.

—Emerson, "CONDUCT OF LIFE."

HOW THE HELIACAL RISINGS OF THE DOG-STAR SIRIUS WERE UTILIZED BY THE ANCIENT EGYPTIANS FOR CHRONOLOGICAL PURPOSES.

By Orlando P. Schmidt.

II.

THE division of the Sothiac year into days of 4 years and months of 120 years, marked by the heliacal risings of Sirius, led naturally to the Sothiac eras and epochs. When, after the lapse of many centuries, Sothis happened to rise heliacally on the 1st day of Thoth, that is, at the beginning of the vague year, the event, on account of its rarity, was hailed with acclamations of joy from the Mediterranean Sea to the First Cataract, and was celebrated throughout Egypt as a great and important festival, for it marked, in an astronomical way, the close of one cycle and the beginning of another.

In the same way, the heliacal rising of Sothis on the first day of each month was carefully registered, and the beginning of each **hanti**, identified by an appropriate epoch-title, became an astronomical epoch, to, and from, which any desired calculation of a chronological nature could be readily made. Thus Theon, in his much-discussed example, instead of going back to the era of Menuaphres 1324 B. C., might, with equal certainty and less labor—not to mention doubt and obscurity—have begun his computation at the epoch of Epiphi 124 B. C., or at the epoch of Messori 4 B. C., for, as we shall see, he virtually closed his computation at the era of Augustus, 25 B. C., when the year became fixed. In other words, the result of his complicated and perplexing computation is simply that in the year 25 B. C. the heliacal

rising of Sothis in the latitude of Alexandria occurred on the 29th of Epiphi, and being thenceforward pinned to this date, necessarily occurred on the same day in the 100th year of the Diocletian era, ca. 383 A. D. But why did Theon go back to the era of Ramesse Uaphra and make his computation 'apò Menōphreos? I think it was because this era was so well known and celebrated, but, before going into this, it will be necessary to say a few words about the latitude of the point from which the conventional heliacal rising of Sothis was observed, that is, the **mean** point of observation.

By "heliacal rising" we mean the first **visible rising** in any given year. But, as Egypt, from Alexandria, in the north, to Assuan, in the south, covers more than 7 degrees of latitude and, as these 7 degrees of latitude make a difference of about 7 days in the Rising of Sothis, the Egyptians, at a very early date, adopted a **mean** point of observation. This point of observation was formerly supposed to be Heliopolis, or Memphis, but my own researches point to Hermopolis, the ancient "City of Thoth." Placing Assuan roughly at 24°, Thebes at 26°, Hermopolis at 28°, Memphis at 30°, and Alexandria at 31°, it will be seen that Hermopolis, about midway between Thebes and Memphis, was admirably situated for the purpose; besides it was eminently proper that Thoth, the "lord of writings," should preside over all matters relating to astronomy, chronology, or science in general.

In a manuscript work treating of the "Science" of Ancient Egypt (now ready for publication) I have a chapter devoted to the so-called "Theban Tables of Star Risings," which, in my opinion, shows conclusively that Hermopolis was the **mean** point of observation. It must not be inferred from this, however, that the observations themselves had to be made at Hermopolis; they could be made at any other point, or at all the points above named, and reduced to the latitude of Hermopolis. When Clemens of Alexandria says, the Exodus took place 345 years before the Sothiac period, he evidently had in mind two very definite dates, to wit:

1669 B. C. for the Exodus (the $1057 + 612 = 1669$ of Josephus) and 1324 B. C. for the Sothiac era of Menuaphres (the end of 1324 being the **mean** date, that is, the middle, instead of the **first**, or **last** year, of the tetraeteris, or four-year period, 1325, 1324, 1323 and 1322 B. C.), although much might be said in favor of adopting the **ha-sop**, or first year of the tetraeteris, for **ha-sop** means literally the "head" of the tetraeteris.

Thus it is very evident, that in the time of Clemens this Sothiac era was so well known in Alexandria, and in Egypt generally, that it could be referred to simply as the "Sothiac period."

Censorinus tells us expressly that a new Sothiac cycle commenced 100 years before the consulate of Antoninus Pius and Bruttius Praesens, or 137 A. D., which leads back to the same date, 1324 B. C., Vettius Valens assures us that the Egyptians began their vague year with the 1st of Thoth; their natural year with the heliacal rising of the Dog-star.

Porphyrus, speaking of the Julian year, expresses the same idea in an altogether different way, for he says the Egyptians begin their year with the Crab, explaining, that, beside the Crab, is the star Sothis, which the Greeks call the Dog-star.

The mathematician Theon, above alluded to, lived at Alexandria, and is said to have been a member of the celebrated Museum of that city. He endeavored to show how the date of the heliacal rising of Sothis, in the latitude of Alexandria, might be computed for a given year of the Diocletian era, which dates from June 13th, 284 A. D. The year chosen by him for his example, was the 100th year of the Diocletian era, or 383 A. D. He first computes the entire number of years "'apó Menophreōs," when the 1st of Thoth of the vague year coincided with the 1st of Thoth of the Julian year, to the 100th year of the Diocletian era, making it 1705 years, and then shows that this period of 1705 years represents a corresponding shift of $(1706 \div 4) 426$ days, but, as

the year became fixed at and after the era of Augustus, 25 B. C., he deducts 102 days from this total of 426 days, leaving 324 days for the total shift between 1325 and 25 B. C.

He obtains this sum of 102 days by reducing the 408 years between 25 B. C. and 383 A. D. to days, for, as we have seen above, a Sothiac day equals 4 years and 102 Sothiac days equal 408 years.

In computing the number of Sothiac days between the Era of Menophres, and the Era of Augustus, we must begin at the **ha-sop** 1325 B. C. because we end at the **ha-sop** 25 B. C. This gives us 325 Sothiac days after the 1st of Thoth, or the 26th day of Epiphi, for the heliacal rising of Sothis, at Hermopolis, in the year 25 B. C.

As Alexandria lies 3° farther north than Hermopolis, the rising of Sothis in that latitude would be 3 days later, or on the 29th of Epiphi, the date actually observed by the great astronomer, Ptolemy, who tells us, that the Rising of Sothis (after 25 B. C.) occurred at Assuan on the 22nd of Epiphi, in the vicinity of Heliopolis on the 28th of Epiphi, and in the vicinity of Alexandria on the 29th of Epiphi. Theon, in his example, arrives at the same date, although by a round-about way, because, after 25 B. C., the rising remained fixed to the 29th of Epiphi.


This may serve to illustrate the advantage of the Sothiac epochs, for Theon might have taken the epoch of Messori 4 B. C., when the rising of Sothis, in the mean latitude of 28° north, occurred on the 1st day of Messori, as the fixed point from which to compute the desired date. The 20 years between the **ha-sop** 25 B. C. and the **ha-sop** 5 B. C., which are equal to $(20 \div 4) 5$ Sothiac days, would have given him the same result. In the same way, he might have computed the date from the epoch of Epiphi 124 B. C., when the conventional rising occurred on the 1st day of Epiphi. The 100 years from 125 B. C. to 25 B. C., give us 25 Sothiac days, or the 26th of Epiphi for the conventional rising and the 29th of Epiphi for the rising at Alexandria.

The reader should bear in mind, that we are now dealing with four-year periods, and, that, in reckoning from one Sothiac day to another, we must reckon from the same year of one period to the same year of the other, whether it be the first, second, third, fourth, or mean year.

In my new work, I have marshalled the contemporaneous monumental evidence going to show, that, from the earliest times, the risings of the stars, including, of course, Sothis, were systematically observed, and accurately registered, by the ancient Egyptians. The Theban tables of star risings, for example, were made up from the registered results of such observations. As a rule, they cover one entire year and show the risings at the "beginning of the night" (**top-i gorha**) and in each hour of the night, at intervals of 15 days; that is, on the 1st and 16th days of each month. If the hours referred to had been ordinary hours of 60 minutes each, the risings of each star named in the tables would have occurred one hour earlier for each successive period of 15 days, but, as the risings occasionally skip, or jump, an hour, it is evident that the tables apply to somewhat shorter hours. In fact, it could not be otherwise where the initial rising at the "beginning of the night" regularly precedes the rising in the 1st hour of the night.

That the Egyptians were the first to systematically observe the risings of the stars was well known to the classic writers. Aristoteles tells us that they preceded the Babylonians in the cultivation of the science of astronomy, and it is significant, that the astronomical observations of the Babylonians sent to him by Callisthenes did not extend back farther than 1903 years before the conquest of Babylon by Alexander, the Great, or to about 2234 B. C. Diodorus says the Thebans claimed to be the most ancient astronomers in the world—the situation of their country being such as to give them an advantage over others in "clearly discerning the risings and settings of the stars." He further assures us that they seem to have most accurately observed the eclipses of the Sun and Moon.

Under such circumstances it could not have taken the Egyptian astronomers long to discover that Sirius, owing to his position with respect to the equinoctial points, and a proper motion of his own, amounting to nearly 10 minutes annually, by reason of which his heliacal risings followed each other at intervals of 365.25 days, instead of 365.2564 days. This period afforded a happy mean between the year of 365.2564 days and the tropical year, and was used approximately as a fixed year.

The term **hanti**  literally two hands, is a dual one, as the hieroglyphs used in writing it plainly show. It is made up of two periods of 60 years each, and is the same measure of time alluded to by Plutarch in his "Isis and Osiris," much of which was evidently borrowed from Manetho. Plutarch connects it with the life of the crocodile, and tells us that it was a unit of time chiefly used by the astronomers. In fact, the word **hanti** is sometimes written symbolically with two crocodiles—the crocodile being the symbol of the **hanti**, just as the hippopotamus is the symbol of the Sothiac cycle.

The distinctive epoch-titles used to identify the various hantis now come in for a share of our attention, but, before attempting to explain their derivation and meaning, I will insert a table giving the names of the Sothiac months, or hantis, the dates of the successive epochs, the names of the epoch-kings, their reigns before and after the epochs, their entire reigns and their distinctive, self-verifying epoch-titles.

The following table shows, on its face, that some of the epoch-titles, like "Hathoris" (**Hat-har-i**) and "Mechiris" or "Amiris" (**Mechir-i**, or **Am-hir-i**), are derived directly from the **name** of the hanti, in the same way that **Set-i** is derived from **Set**. Any one will be able to understand these without difficulty. Others, however, like Athothis, "Offspring of Thoth," **Sa-payni**, "Son of Payni," **Pa-sa-mui**, "The Son of **Mui**," that is, the son of the lioness-headed goddess **Tef-nut**, or Tybi, and Petibastis, "The Gift of Bastet," go back to

I CYCLE 4244 to 2784 B. C.

Name of Sothiac Month.	Date of Epoch	Name of King	Reign before Epoch	Reign after Epoch	Entire Reign	Epoch-title
1. Thoth	4244 B. C.	Menes	.. years	62 years	62 years	Athothis—Aa-tahu-ti
2. Paophi	4124 "	Atoth	1 "	31 "	32 "	Kenkenes—Ken-ken
3. Athyr	4004 "	Kebaba	3 "	23 "	26 "	Uen-nepher—Un-nofer
4. Choiahk	3884 "	Necherochis	10 "	18 "	28 "	Biyres—Ba-en-ra
5. Tybi	3764 "	Tosertasis	13 "	6 "	19 "	Rayosis—Ra-zoser
6. Mechir	3644 "	Chufu I	7 "	22 "	29 "	Mechiris—Am-hir-i
7. Phamenoth	3524 "	Cha-ef-ra	35 "	31 "	66 "	Ratoises—Ra-tat-ef
8. Pharmuthi	3404 "	Sebescheres	26 "	9 "	35 "	Psamuthis—Pa-sa-mut-i
9. Pachons	3284 "	Ra-nofer-ef	22 "	7 "	29 "	Amyrtaios—Amen-ir-ta-ef
10. Payni	3164 "	Unas	16 "	18 "	33 "	Petiathyris—Pa-ta-hat-har-i
11. Epiphi	3044 "	Phiofs II	11 "	84 "	95 "	Chomanephthah—Chu-mer-na-ptah
12. Messori	2924 "	18 "	.. "	.. "	Sempsu-Harpokrates—Semsu-Har-pa-chrad

II CYCLE 2784 to 1324 B. C.

Name of Hanti	Date of Epoch	Name of King	Reign before Epoch	Reign after Epoch	Entire Reign	Epoch-title
1. Thoth	2784 B. C.	Amenemes I	16 years	13 years	29 years	Petithothis— Pa-ta-tahu-ti
2. Paophi	2664 "	Usertosis III	19 "	19 "	38 "	Phuoro— Pa-iar-u
3. Athyr	2544 "	wanting	wanting	wanting	wanting	
4. Choiahk	2424 "	"	"	"	"	
5. Tybi	2304 "	"	"	"	"	
6. Mechir	2184 "	"	"	"	"	
7. Phamenoth	2064 "	Baion	14 years	30 years	44 years	Pa-ian and Rochles (Robk-nez)
8. Pharmuthi	1944 "	Sethos	29 "	20 "	49 y. 1 m.	Asas— As-as , "Very Ancient"
9. Pachons	1824 "	Amosis	13 "	25 y. 4 m.	38 years	Petichons— Pa-ta-chons
10. Payni	1704 "	Thothmes III	25 y. 10 m.	4 y. 1 m.	53 y. 11 m.	Harmachis— Har-am-achu
11. Epiphi	1584 "	Seti I	36 years	23 years	59 years	Osiropis— Hus-ir-hap-i
12. Mesori	1464 "	Amenmeses	8 "	12 "	20 "	Chamois— Cha-em-uas

III CYCLE 2784 B. C. to 137 A. D.

Name of Hanti	Date of Epoch	Name of King	Reign before Epoch	Reign after Epoch	Entire Reign	Epoch-title
1. Thoth	1324 B. C.	Rampsinitus	7 years	29 years	36 years	Menophres—Men-uah-ab-ra
2. Paophi	1204 "	Ramesse-Iarbasse	3 "	36 "	39 "	Phuoro and Iar-bash-i
3. Athyr	1084 "	Psusannos I	28 "	14 "	42 "	Hathori—Hat-har-i
4. Choiahk	964 "	Osarkon II	9 "	25 "	34 "	Petibastis—Pa-ta-bastet
5. Tybi	844 "	Pamuis	4 "	13 "	17 "	Psamuis—Pa-sa-mui
6. Mechir	724 "	Zet	6 "	38 "	44 "	Rokchoris—Rohk-ur-i
7. Phamenoth	604 "	Nechao II	7 "	9 "	16 "	Uaphra—Uah-ab-ra
8. Pharmuthi	484 "	Xerxes	1 "	20 "	21 "	Psamuthis—Pa-sa-mut-i
9. Pachons	364 "	Nektarebes	12 "	6 "	18 "	Amyrtaios—Amen-ir-ta-ef
10. Payni	244 "	Ptolemy Euergetes	6 "			Uennepher—Un-nofer
11. Epiphi	124 "	Ptolemy IX Epiphanes	46 "	8 "	54 "	Epiphi—Ap-ap-i
12. Mesori	4 "	Augustus	30 "	14 "	44 "	

the tutelar deities of the hantıs and designate the king as their "son," "offspring" or "gift." But where the epoch-titles are derived indirectly from distinctive titles, or attributes, of the tutelar deities, such as **Un-nofer**, "Perfect One," and **Un-as**, "Ancient One," distinctive titles of Osiris, the consort of Isis, or her **alter ego** Hathor, and **Ken-ken**, "Very Brave," and **As-as**, "Very Ancient," attributes respectively of the youthful Horus and of Tum, the Sun below the horizon, or equator, as the case may be, they present more difficulty.

As so much depends on the correct application of these epoch-titles, we will now examine them in connection with the Sothiac months to which they respectively belong.

THE MONTH OF THOTH.

The first month of the year was dedicated to Thoth, the symbol, or personification, of science, learning and wisdom. One of his distinctive titles was "lord of writings," and he naturally presided over all matters relating to astronomy, or chronology. We have already sufficiently explained the derivation of the epoch-titles Athothis (**Aa-tahu-ti**), "Offspring of Thoth," borne by Menes at the era 4244 B. C., and Petithothis (**Pa-ta-tahu-ti**), "The Gift of Thoth," assumed by Amen-em-es I, at the era 2784 B. C. These titles are both derived from the name of the month, and could not possibly be applied to any other month.

The title **Uah-ab-ra**, or Uaphra, assigned to Ramesse-Uaphra, at the era 1324 B. C., is not so easy to explain, especially when we come to apply it to the winter, instead of summer, solstice. As I have explained in my Chronological History, the 7 kings of Manetho's XX Dynasty, all of whom were named Ramesse, were transferred by Syncellus to his so called "False Sothis List," leaving this dynasty, so far as the separate reigns were concerned, a perfect blank. Among the reigns so transferred by Syncellus was Ramesse-Uaphra, with 29 years, the epoch-reign of Ramesse VI, or

Rampsinitus, after the era 1324 B. C. The summer solstice was regarded by the Egyptians as the "heart" (**ab**), or middle, of the Sun's annual course. It was the point at which he was supposed to **rest** for a short time before reversing his course, hence **Ra-ded-ef**, that is, "Solstitium," and **Uah-ab-ra**, with like meaning.

On a fragment of the Turin Papyrus, relating to the reigns of the XVI Dynasty, we find, at the summer solstice 2064 B. C., this same epoch-title, Uaphra, further qualified by **ian-ab**, meaning literally, as applied to Ra, "reversing (**ian**) at the middle (**ab**) of his course."

We have seen that Clemens of Alexandria, in calculating backwards from this era, refers to it simply as the "Sothiac period," but that Theon, the Alexandrian mathematician, in computing his sum total of 1705 years from it, describes it as "apò Menophreōs," that is "from Menophres." Bunsen and Lepsius, noticing that no king of this period bore any such title, which they supposed represented **Mer-en-pa-ra**, "Beloved by the Sun," came to the conclusion that Menophres was a slightly mis-written, or mis-spelt, Menephthes, and Petrie, overlooking the fact, that, after the V Dynasty, Manetho invariably uses the **sa-ra** names of the kings, went so far as to attempt to derive it from **Men-pahu-ti-ra**, the throne-title of Ramesses I. It is evident, however, that Men-uaphres is the Greek form of **Men-uah-ab-ra**, an epoch-title fashioned after **Ra-ded-ef**, or "Ratoises," which means "Abiding in the Mansion of the Heart of Ra."

In the XXVI Dynasty, Manetho renders the name **Uah-ab-ra**, "Uaphres," so that "Menophres" naturally resolves itself into Menuaphres.

After Ramesses I, it became necessary to distinguish the long line of his successors who bore the same name by additional titles, such as "Ramesses Miamoun" for Ramesses II, "Rampsakes" for Ramesses III, "Rampsinitus" for Ramesses VI.

Rampsinitus, it should be borne in mind, did not become

Ramesses Uaphra until after he had reigned 7 years as **Ta-ur-et**, or "Tho-uris." As "Menophres" he reigned 29 years, or from 1324 to 1295 B. C.

We find this title Uaphra at the summer solstice of the Sothiac year, 604 B. C., when it was assumed by Nechau II, but Syncellus, in transferring Nechau Uaphra to his False Sothis List, changed it to "Nechau Pharaoh"—a form it could not have borne in Manetho's "Book of Sothis."

At the close of the old cycle, Rampsinitus, in the symbolical language of those times, descended alive into the place called "Hades," that is, Amenti, to be "re-born" and "re-crowned" as epoch-king. When Herodotus tells us, in his naive way, that Rampsinitus descended alive into the place called Hades, and there played at dice with Ceres, sometimes winning, at other times losing, after which he "returned," bringing as a present from her a napkin of gold, he truthfully narrated what he had heard from the Egyptian priests; but Plutarch, in his "Isis and Osiris," throws additional light on it when he says, that it was Thoth himself who played with Selene.

The two wolves who led the blindfolded priest to the Temple of Ceres were the two jackals of the winter solstice, which were represented as facing in opposite directions. The "great festival" which was celebrated throughout Egypt was the festival of the "New Year," marked by the heliacal rising of Sothis.

With respect to the hippopotamus, which served as an appropriate symbol of the Sothiac year, we are told in a note attached to the reign of Menes, that this proto-monarch was "devoured by a hippopotamus." Of course, this was the construction placed on the remark by the careless redactor of the Manethonian Lists. This female hippopotamus was portrayed as standing erect on her hind legs, carrying the crocodile on her back, thus symbolizing the closing cycle carrying with it the last of the 12 hantis. Her distinctive title was **Ta-uret**, the "Great One." She appears, in *propria*

personae, at the close of Manetho's II Book and II Historical Cycle (1324 B. C.) as "Thuoris," with the 7 years of the reign of Rampsinitus before the era 1324 B. C.

Eusebius seems to have been the first who confounded Thuoris (feminine) with Phuoro (masculine), or King Nile (1204 B. C.), but this fact cannot excuse our modern Egyptologists, some of whom seek to perpetuate the error, others, to identify **Ta-uret**, the hippopotamus, with **Ta-useret**, the wife of King Siphthah (**Sa-ptah**). Now, as Menes was also devoured by a hippopotamus, we see, that the reign of 62 years given to him by Manetho and Eratosthenes dates from the era 4244 B. C.

After Menes, Eratosthenes has Athothis, rendered "Hermogenes," which leads unerringly to **Aa-tahu-ti**, "Offspring of Thoth," followed by a second Athothis, who is unmistakably Atoth, the 3rd king of the "Table of Abydos." In fact, Athothis is the epoch-title of Menes, the "first king" of Egypt, but, as Menes had to appear **first** in every list, his epoch-title, which was mistaken for the name of a separate king, was forced to take second place, that is, the place of **Teta**, or "Tithoes."

The monuments show that Amenemes I, who heads the II Historical Cycle, assumed the title **Nem-mestu** (**Nem-mesut?**). "Re-born," so that he, too, like his successor Rampsinitus, must have "descended alive into the place called Hades," to be "re-born" with the new cycle, at the beginning of the era 2784 B. C.

We know but little about the era of Antoninus 137 A. D., except, that, in some instances, the "Anto" of his name was written hieroglyphically with two crocodiles (hanti), the well known symbol of a hanti, which was evidently done to commemorate the fact that, as Pharaoh of Egypt, he stood at the head of the hanti of Thoth.

(To be continued.)



THE SCARAB OF DESTINY*

By Maris Herrington Billings

CHAPTER V.

THE LION IS AROUSED.

IN a large meadow outside the castle walls, there was a lively scene. Bright-colored pennons fluttered from the flag-poles of gay tents and striped marquees; for a dozen or more knights were going to tilt in friendly tourney, and all the rules of the tournament were being observed.

Outside the tents of the challenging knights were hung their shields, and those wishing to enter the combat, would ride up and strike with shining lance the shield of the knight whom they desired to fight on the field.

It was noticed with much regret that the tent and arms of Sir Henry de Bohun of Farnham Hall, who had entered as a challenger, were missing from the field; Sir Jasper felt grieved, for Sir Henry was the acknowledged champion of three shires.

"Sir Henry is offended past forgiveness," he said to Richard in a grieved tone. "Nadine hath lost the best match in the county thro her foolishness, and thou, Sir Knight, hast made a powerful enemy who will strive his best to kill thee, if thou takest part in the Coronation Tournament."

"Good Baron 'tis well to know when thou art to meet one who will help thee shuffle off this mortal coil; it leaves us time to arrange our worldly affairs. I will bear him in mind, and should I forget, remind me Maurice, that I owe him a grudge.

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It will lend zest to the next tourney in which he displays his shield and colors."

"Whom dost thou intend to challenge, Sir Knight?"

"Methinks I will not enter the field, unless, Sir Jasper, I tilt with thee. Now, I'll wager thee a pure bred Arabian that I turn that trick of Richard's and break thy collar-bone and lance wrist as well. Dost wish to try the bout?"

"Nay, thou knowest well that the Master of the Revels enters not the ring."

"Ah well, I gave thee a chance, another time will do as well. Let's see thee at Vezely. But as Sir Henry is not here, I will not challenge," said Richard, looking with critical eye over the waving pennons. There were one or two knights who might recognize him from his height, and if he galloped on the field his horsemanship would give him away more quickly than anything else; for Richard rode his horse like an Arab, with a free and easy grace that seemed to make him part of the animal, and the beautiful black mare he rode had taken her part in many a tourney, and was almost as well known as her master. He decided therefore, that he would run no risk of spoiling his love affair, though he dearly loved a tilt in the ring.

All the dependents of the castles nearby had been given a holiday, to make merry at the bear-baiting at Ravenswood, and the castle was filled with knights and ladies in gay attire, who had been bidden to the revelry.

Upon the green sward were gathered a motley crowd of bear-baiters, somersaulters, wrestlers and peddlers, with jesters tricked out in fantastic attire with bells and wands. All Hampshire had come to Ravenswood to see the tourney. In the afternoon the knights were to take the field and the winner was to receive a rich suit of armor and a gaily caparisoned horse. The archers and men-at-arms for miles around were entered for the archery competition and the prize for playing the quarter-staff, a weapon by no means to be despised in the hands of an active and experienced player; and the thralls and bondmen would climb a greasy pole, for a prize pig. The Saxon gleemen were to compete for a gilded harp at sunset, and this would end the day's festivities.

The air was filled with the fragrance of new mown hay, and the trees with their dark green foliage, formed a pleasing background to the picturesque scene.

All the nobles of the Shire had gathered, both Norman and

Saxon, in honor of Alicia's coming of age, for the heiress of Ravenswood was much sought after. She was one of the loveliest of women, witty and versatile, with a frank and dainty originality that was full of charm. She was a prize that the knights and barons of three shires would fight to the death to win, for she was possessed of great wealth, and great beauty, and was clever at repartee.

As the day wore on, the black knight held himself aloof, and quite effaced himself. Standing not far from the gallery which had been erected for the ladies, he watched the proceedings, longing to join in the fun and frolic.

Maurice had entered the lists, perhaps to show his Lady Love his prowess. Alicia was in her glory. She had been unanimously chosen Queen of Beauty, and, seated behind the crimson velvet drapery which decorated the box of honor, she well merited that distinction.

She was sure her lover would win the tourney. He was her hero, her Knight *sans peur et sans reproche*, and she had given him the love of her heart. Was he not the embodiment of her girlish dreams? So noble, so brave, so generous, the handsomest knight in the world, he was perfect in her eyes, and he must win, he could not fail. She had feared that the black knight might enter the lists; and he was such a giant that ordinary men such as Maurice did not have a fair chance against him; and she rejoiced when she heard his decision. She had asked him, "Wilt thou tilt, Sir Knight?" and he had answered, "Nay, fair lady, 'twill be but child's play, and I leave Maurice to carry off the honors."

"Twill make thee happy to win, Maurice, under her bright eyes," he said, smiling at Alicia. "May all success attend thy lance, Maurice."

"Well, thou art a cool one, My Lord," said Sir Maurice. "Art thou gifted with powers of divination that thou dost take for granted that Sir Maurice wins? Let me inform thee, that he will have to encounter the most famous knights this side of the Thames, and let me assure thee 'twill be no child's play, for all the rules of the tourney will be observed."

"And my hand goes to the winner," said Alicia, softly, "in addition to the prize."

"Thou hast come from Normandy," continued Sir Jasper, "where Richard sets the pace when he enters the lists. What chance have ordinary mere men against him, with his long reach

and great strength. His opponents have no fair play. No wonder he can unhorse a man as easily as a child bowls over the skittle. Thou art big enough to have learnt some of his tricks. Why dost thou not show us the latest mode of holding a lance at rest? Thou wouldst no doubt receive the victor's crown. Child's play indeed," he said turning on his heel in high dudgeon.

Maurice did carry off the honors, experiencing a happiness he had never known before when Alicia, Queen of Beauty, placed upon his shining curls the crown of victory, and the pages led into the ring the great Norman war-horse, and brought forth the armor he had won.

What a beautiful world it was to Alicia and Maurice; full of light and fragrance, with brave knights and fair women! The sunshine of perfect happiness made all things look rosy to them.

Nadine had skilfully managed to avoid the black knight. In the ladies' gallery she was safe, and there she made herself indispensable to all the old dowagers around her, and could be found in cheerful attendance upon them throughout the livelong day; but at eventide, when the grey walls of the castle were glittering in the sun's declining rays, which shone with a vivid light on tower and battlement, and caused every window to reflect the golden beams until the castle seemed wrapped in fire, her task became more difficult.

When most of the guests were taking their departure, Nadine stole away to the Rosery, but not, as she had thought, unseen. She had not been long amid the scented blossoms, when she heard the soft cat-like tread of the black knight.

"How cruel thou art, Nadine! Dost know thou art torturing me with thy coldness?" he said sadly.

"Nay, Sir Knight, far be it from me to torture anyone; least of all thee," she answered nervously, as she pulled a rose to pieces.

"Nevertheless, thou art doing it now. When a human heart is laid at thy feet, wilt thou destroy it, as thou dost that poor rose?" said he smiling down at her.

"If I cared for it, I should strive to guard it; but if I did not, I should throw it away like this," said she, opening her hand and letting the petals fall in a shower at her feet.

"Nadine, thou knowest my heart's desire. Thy perversity will drive me mad. Thou knowest not what thou wilt have to answer for," he said with a frown. "I cannot bear contradiction. I am not used to having my will gainsaid."

Remembering the embroidered crown, she answered, "Then a little change were wholesome for thee, my lord."

"I noticed thou art kind to every one except myself; and thy coldness will kill me. If thou dost not desist, something may happen."

"Nay, Sir Knight; never yet died man from woman's coldness," she said with a toss of her head.

He looked into her violet eyes; the perfume of her hair intoxicated his senses; her sweet mutinous lips were but a foot away, he threw his arm around her, and with his left hand under her chin, he tilted that charming face so that she was obliged to look into the grey eyes above.

"As God lives, thou shalt be my queen; my queen," he said fiercely. "Dost hear? Thy beauty hath bewitched me; blame that, not me," and he stooped and kissed the ruby lips.

She drew back with a quick sudden movement, saying, with a stamp of her foot, "Sir Knight, thou dost take a mean advantage. Thou art so tall that a maid is helpless in thy grasp. Thy queen indeed!" she said disdainfully. "I wonder if queens ever run, for by St. Dunstan, if thou darest to lay a hand on me again, I will call the guard, and bring the household round thee," she said with flaming eyes and flushed cheeks. "I'll have thee flung in the moat."

Richard laughed a merry peal. He was delighted. It was as if a white dove had flown in his face. He pinched her cheek, laughing the while, and if he was arrogant his sweet smile atoned for his fault.

"Egad, thou hast a temper to match mine own! And I thought thee one of God's own angels. But I like nothing better than the taming of thee, thou dear defiant little shrew, and thou shalt yet kneel in humble penance at my feet," and he laughed joyously.

"Thou dost speak, my lord, as if thou dost belong to a race quite separate and distinct from ordinary mortals." He saw a look of fear come into her eyes, as he answered lightly, "I do," but knew not what she was thinking, and only smiled when she caught up her robe and fled with swift feet to the castle, leaving him gazing after her.

"By my soul. It shall be that maid or none. As God lives, she shall be my queen. From birth I have been a lonely soul, and Heaven nor Hell shall keep me from mating where I will," he said with a toss of his head. "No man living, backed by the

power of thrones, shall dispute my will or dictate to me whom I shall wed." The conflict between his heart and his reason was shifting in favor of his love, and Richard trusted to himself alone to smooth the way he intended to travel.

That night Ravenswood was full of guests. All the great rooms were filled with bright faces and cheerful voices, and the castle echoed with laughter and song.

The Queen of Beauty was happy. The bravest and noblest in the land had knelt in homage at her feet; and among that galaxy of fair women, she shone, a bright particular star. She knew that one glance from her dark eyes would bring the man she loved to her side. She had youth, wealth, rank, what more could she desire? And now love had come to crown all these blessings; and the beautiful young hostess was supremely happy as she stood on the western terrace, where the climbing roses ran riot, waiting for the pealing of the great bell for the evening meal. She was sure of her lover's affection. She had but to speak the one word, which she knew Maurice longed to hear. She had but to tell Sir Jasper she had chosen her lord, and that the happiness of her life depended on her wedding Maurice, and she knew he would consent.

"We will be so happy together. I feel we were destined for each other; and when we are wed, we shall live a life of perfect happiness. The years will stretch away into the silvery light of old age, and our love shall end only with death itself; then we shall be buried together. I shall build a new church at Basing as a thank-offering to the Lord for His mercies, for I thank Heaven my path has been strewn with flowers, and no mortal on earth is happier than I!" Thus she communed with herself until interrupted by Nadine, who never left her side all evening.

Richard smiled at the ruse. Wherever Alicia went, there was Nadine. In vain Maurice shrugged his shoulders and lifted his eye-brows; in vain Richard suggested the moonlit grounds. At last he changed his tactics; he chose to be most entertaining, and amused the company in fine style. With courteous grace, he begged Nadine for a song, but she would not be beguiled into leaving Alicia's side, nor did Alicia get one moment with her lover until, in desperation, she yawningly said, "I'm going to bed," and accompanied Nadine up the turret stairs where she saw her safe in her room, then stole on tiptoe to the great corridor to snatch a few blissful moments with her lover.

Early next morning the sky was a mass of pale pearly tints flecked with rose, the air was full of sweet perfume from the flowers, the dew lay sparkling like jewels on the green sward, and the birds were singing their brightest carols, as Nadine walked quickly through the woods. She had to arise with the lark, if she meant to escape the black knight. How fair and tranquil these beautiful woods. The tall trees waved their green boughs, gently swept by western winds, and the rustling leaves made faint music in the forest.

She was on her way to Mervyn's and was quite happy at having outwitted the knight for once. Her old friend gave her a warm welcome, and insisted on her sharing his breakfast of porridge and milk.

She told him all the news of the bear-baiting, who had won the armor and the pig, and that the silver horn had gone to a strange forester from Savernake Forest; then she told him of her awful dream, which was the main object of her visit.

Mervyn looked very grave. "My child, thou hast much to contend with. Do not leave the casement open again while the knight is at Ravenswood." Then, going to a small casket, he brought out a small gold cross, about two and a half inches long. "Nadine, my child, I am going to give this to thee; and I want thee to wear it, night and day. Promise thy old friend. May the Holy One protect thee," he said solemnly.

"Just wait until I return, Nadine." When he came, he bore in his hand a long branch of the wild rose, on which he began to tie small white flowers, which had a very peculiar smell, and rapidly fashioned a long garland.

"Now Nadine, thou art going to humor an old man's fancy. When thou reachest thy chamber, thou wilt promise to hang this garland round thy casement, and sprinkle this powder across the sill."

"It doth smell vile, Mervyn," she said, making a wry face, "nevertheless I will do as thou dost desire."

"Aye, well I know thou dost love thy old friend."

"If it makes thee any happier, it shall hang over the casement until it is old and withered."

"I thank thee, child."

"But, prithee, Mervyn, what is it for?" she said coaxingly.

"To keep out the witches," said he gravely. "Dost thou see any bats, Nadine?"

"Why, the tower is full of them," she answered with a smile.

"Canst find out for me the natal day of the black knight? I would read his future."

"Aye he will be glad if I but talk to him on sun, moon, or stars; but thinkest thou, Mervyn, that he be possessed of a devil?"

"Nay, Nadine, he may not be bad in himself; but he hath an evil influence around him. In some way he hath attracted the evil powers. But who can tell? Perchance, 'tis thyself child. Thy life is blameless as the flowers; but in a past life thou mayest have had dealings with the Evil One."

"Oh, Mervyn, say not so! Nay, my faith in God in His holy angels is too strong for that. It must be the black knight. But if thou couldst see him my father! He is a most enchanting devil, and any woman would give her soul to possess him," she said with a pout.

Mervyn shook his head reprovingly. "Nadine, be careful. I have warned thee, but the knight must leave soon, and all will be well."

Nadine slipped in at the postern door, and hung the garland as she had promised. Now she found herself in a quandary. This strong forcible knight was too much for her to cope with. He could carry her off bodily, if he wished, and she could not help herself. He would not be repulsed; so she appealed to Alicia.

"Thinkest thou that the knight will go to-day, Alicia? Surely they have tarried long enow."

Alicia hid her face in a bowl of roses, saying evasively. "T'were not our place to suggest to our guests their going away, Nadine. 'Tis brave and courteous knights I find them; and the hospitality of Ravenswood must be theirs as long as they choose to tarry."

"'Tis easy to see thou art infatuated with the handsome esquire."

"And if I have chosen the esquire, thou hast led the master on and he knows it."

"Oh, Alicia, shame on thee. I will have naught to do with him. I am doing my best to hate him," she said, her face flushing crimson.

"I doubt if he will let thee have thy way. He will win in the long run. Farewell, I go to ride with my esquire."

Nadine left the room in a huff. No help was to be gained from Alicia. She sat on a window ledge in the long corridor, planning her line of defense, and wondering if the knight intended

to stay forever at Ravenswood, when a bright idea came to her. At that moment Maurice entered the hall.

"Good morrow, Sir Knight," said Nadine, with a bewitching smile as she jumped from her perch. "I pray thee escort me to the plaisance. I would have a word with thee."

Maurice bowed low over the little hand extended to him, cast a regretful look up and down the corridor, where he had arranged to meet Alicia, and reluctantly accompanied Nadine to the garden. She led him a long way from the castle. He walked in silence by her side, until they reached a secluded spot in a little clearing. Then she stood still, and laying her hand on his arm, said "I take it thou art a true knight, Sir Maurice?"

"I trust so, my lady," he said, stiffly.

"Art sworn to help all ladies in dire distress?" she continued with an appealing glance from her violet eyes.

"Aye, by St. Michael. Sworn on my knightly honor, and with God's help I mean to keep that honor unsullied to the grave."

"Then, Sir Knight, I appeal to thee. I need thy help. 'Tis a little I will ask of thee; just the merest trifle, but in very truth it would lift a load of care from me. Methinks, for the short time thou remainest at the castle, it will not hurt thee to grant my request."

"Anything within my power is thine for the asking, Lady Fair."

Nadine laid both hands on his arm, and looking up into his face, "Swear on thy sword hilt!" she said excitedly.

Maurice promptly unsheathed his sword, knelt on the grass at her feet, and lifting the handle of his sword which was in the form of a cross, he kissed it reverently.

"On my knightly honor I swear to befriend thee, and to keep inviolate thy request. So help me God. That were the most solemn of vows."

"Perchance thou mayest decline when thou hearest the task assigned to thee."

Maurice jumped lightly to his feet, sheathing his sword. "And now what knightly service am I to perform for thee?" he said carelessly. "In what manner shall I render thee aid?" Coming closer to her, he looked indulgently down into the fair face upraised to his.

"Only this," said Nadine, shyly, as the red blood flushed from cheek to brow. "I am sore afraid of thy master, the black knight. He compels me to think of him against my will. He

seeks me out where'ere I hide; and I would beg thy protection."

"Good Lord, deliver me," he muttered, under his breath, but he smiled as he said, "I do not know how I can interfere with my Lord's pleasure. I am but his esquire."

"That is just it, thou art only the esquire. I am but a lowly maid of no importance at Ravenswood; and t'were more fitting the knight pay his attentions to Alicia. So I would walk with thee, jest with thee, pretend to make love to thee when he is nigh."

"Holy St. Michael and the angels protect me," he said, fervently.

"Then thou art not afraid of me?" Nadine laughed a low rippling laugh.

"Would I dare appeal to thee, if I were? Nay, thou art goodness personified, and a most obliging knight to boot; but thy master doth seem possessed of evil powers, and I fear he doth deal in magic."

Maurice threw back his head and laughed until the tears came into his eyes. Then his face grew sober as a judge, and began to lengthen perceptibly as he thought what a difficult road he would have to travel, between Alicia and Richard, should Nadine pretend to make love to him.

"I stand to lose my head, or Alicia," he thought, for Maurice was madly in love with Alicia, and intended to propose at the first available moment; and here Nadine was proposing in plain language that he pretend to flirt with her, and he had sworn to aid her; and when he thought of Richard he almost collapsed.

"I will do my best," he stammered, bowing low.

"Art thou, too, afraid of him?" said Nadine.

"Nay, nay, but I will escort thee back to the castle now."

"By my soul, I would not dare," thought Maurice. He knew the man, Nadine did not. No wonder he wore a worried look as he neared the castle.

The thick arras of the curtained doorway had scarcely fallen behind Nadine and Maurice, on their way to the plaisance when Alicia and Richard entered by the opposite doorway. Richard held the curtain for Alicia, and smiled when he saw her hurriedly glance around.

"Hast seen Sir Maurice, my Lord?"

"Nay; methinks he is lazy this fair morning. Where tarrieth thy friend? I see thou art going to ride; doth she accompany thee?"

"Nay," said Alicia with a laugh. "She is going to hide herself in the tapestry room where thou dardest not go; for she doth superintend the maids while spinning. But come, I know her favorite nook on the keep, where she is wont to hide away from me, and I'll show it thee, Sir Knight," and away she ran up the turret stairs, laughing gaily.

She led the way to a sheltered spot, in the shade of the western tower, but Nadine was not there. Then Alicia scanned the garden with a quick eye. A fair prospect lay spread before them. Beneath them was the courtyard, with its parterres of gorgeous flowers, and its terraces, where the golden pheasants and peacocks strutted in the sunlight. Beyond lay the plaisance and the sun dial.

Alicia drew back with flaming cheeks, her breath coming and going in quick gasps. There, below them in the bright sunshine, stood Nadine and Maurice. Richard folded his arms, his face grew black, a dangerous light gleamed in his eyes as he watched that little tableau.

Actions speak more loudly than words. When Alicia saw Maurice kneel and kiss his sword she gave a sob, and flinging herself on the stone bench, she wept bitterly. As for Richard, he did not wait to comfort her, but strode off in a great passion, away into the glades of the forest. He was wild with rage; but he was more rational than Alicia, and brought a man's reasoning powers to bear on the subject.

"Maurice is but promising the maid some trifling service; but, by the Holy Rood, he shall tell me what. Nadine is no coquette. She could not play false with anyone," he muttered. "As for Maurice; well, no one injures me with impunity. I will go back and try the maid in my own way," and turning quickly he made his way to the castle. He remembered what Alicia had said about the tapestry room, and made his way hither.

In the great square room the whirr of the spindles made a pleasant drone to the songs of the maids as they worked at their weaving and spinning. In the centre of the room sat Nadine in a carved chair, surrounded by billows of tapestry. She was working at a hunting scene, and her whole soul was engrossed in the work, so she did not hear the entrance of the knight, nor note the flutter of the maids, as Richard held up a handful of gold crowns and laid them on the table as he nodded toward the door. With many a smirk and smile the maids picked up the coins, and tiptoed from the room. Nadine began to hum her favorite song. Rich-

ard's soft footsteps made no sound, and she was not aware of his presence until he stood between her and the light.

He stooped and praised the work as he examined it with interest. The way in which the colors were blended in the artistic scene pleased his eye.

"Thou dost blend thy colors well. Egad, it comes up to the work of Jean Gobelins, whose work is well-nigh priceless. Thou art clever with thy needle."

Nadine flushed with pleasure. If he would refrain from making love he was welcome, and she would meet him half way. She was blissfully unconscious that she was alone with the dreaded knight, and answered his questions with bright repartee.

"I thank thee, my lord. That is indeed high praise, for the Saxon maids do not aspire to compete with the magnificent work of France, where they have done this embroidery for ages."

"Aye, and I will show thee the beauties of Normandy, the home of chivalry and the garden of romance."

"Hast thou lost thy way, Sir Knight?" she said coldly, "for these be the women's quarters."

"Well, as long as thou art here, by my soul they suit me better than a palace," and he flung himself down full length at her feet. "Methinks thou art inclined to be more civil this morning. 'Twere high time thy frozen heart began to melt in kindness to me. My patience hath well nigh reached the limit, pretty one."

"As long as thou hast the grace to behave, Sir Knight, thou mayest tarry for a moment or two."

"By the splendor of the saints, thou sayest that to me? Dost know thy words have such a novel sound to mine ears that I would hear them again."

"If it be not rude, Sir Knight, I would ask thee how old thou art," said Nadine with a smile.

"Thou art thinking I am old enow to know better than lie on thy pretty work; but of a truth I am very comfortable, and I never disturb myself for any man on earth, for in my domain my will is law."

"Nay, I was but wondering when thy natal day occurred. Perchance I was thinking of making thee a pillow, in remembrance of thy stay at Ravenswood, since thou dost praise my work so highly."

"By St. Michael, verily, I believe thou art going to be kind to me at last. *Dum spiro spero*," he muttered; "I shall be thirty-two on the eighth day of September."

"At what time wert thou born, morning or evening?"

"Prithee, but I'm not certain. I only know I was born at Woodstock."

"What, my lord, Woodstock in England?"

"Nay, I mean Oxford," and he flushed to the roots of his hair. "There, I have English blood in my veins, if I am Norman," he said with a laugh. "But it matters not one jot where I was born. Whether it was cock crow or eventide, as long as thou too wert born, to be the mate of my soul."

Nadine clenched her little hands, as she prayed inwardly, "St. Dunstan, help me to remember."

"Nay, my lord, the stars forbid. My horoscope doth predict a dark man for me."

"And I notice thou dost encourage that type. Then, egad, the stars lie. Thou must not believe all the soothsayers tell thee, for I change the destinies of many. If we believed these things on the eve of battle or tourney, 'twould be apt to make us white-livered. But I have the strangest fancy," he added, wishing to change the subject. "I think I have lain at thy feet in just this fashion in the long ago. When thou wert playing the harp, I had a waking dream; I seemed to see thee in a land of palms, where the blossoms were bright and the breezes were bland, and now, while thou art working, I see a beautiful place with fluted columns and striped awnings. I am at thy feet, and thou art working as now; yet it lacks something."

"The singing of a bird," said Nadine, dreamily; then her mood changed abruptly. "Aye, Sir Knight, it lacks the command to bid thee arise, which I now give thee. Thy foot is on my tapestry, and thy spur will not improve its appearance even though it be of gold. Come, rise, my lord."

Richard laughed as he removed the offending foot. "Go on, *ma cheri*; men like to be commanded by red lips and bright eyes; it but adds to the charm of beauty," he said, looking up into her eyes. "Keep on commanding. Do it again."

"Why again, my lord? I notice thou art not obeying my first command."

"Because I like to hear thee, pretty one; but it suits me best to worship at thy feet. Egad, 'tis a novel position for me; and 'tis the first time, I swear, that I have had to sue for lovely woman's favor. When I command, people obey my will without further ado. I have but to say the word, and lo!——"

"What, my lord?"

"The nations tremble," said Richard, laughing heartily, as he arose to his feet. "Come, kiss me," he demanded, imperiously. "I am waiting."

"Never, my lord. I will not have thee as a lover, for I detest thee."

"Egad, thy temper doth suit me as well as thy smiles; for I mean to tame thee by the power of love," he said, gazing down upon her. "But thou canst bestow thy smiles on Maurice. Now come! Ask of me the favor which thou didst beg of Maurice; and, by my soul, I promise to grant it thee at any cost, if thou wilt but look into mine eyes as thou didst into his," said he with a frown.

"Nay, my lord, thou art too ready to grant favors; and where Sir Maurice balks at taking the hedge, thou wouldst gladly leap," and she laughed a low musical laugh at the recollection. "Poor Maurice, he stands between two fires, my lord, and he's afraid to jump either way, for fear of being burnt."

"And thinkest thou Maurice can grant thee more than I? Were he to offer to wed thee tomorrow, as God lives, he dare not, if I forbade him. I am a noble a hundred times more powerful than he, and *ma cheri amie*, thou dost belong to me body and soul," he said wistfully. "Why wilt thou not come to me? My hands hold out to thee all the good gifts of life. Love, happiness, fortune, and a life of bliss are thine in exchange for kisses from thy ruby lips."

"My lord, thou speakest as if thou didst hold dominion over land and sea, but thy good gifts are as naught to me, for I consider my self-respect above price, and wert thou the King of England I would spurn thy offers—and thou hast heard I would do much for him," she said with a light of mischief dancing in her eyes. "If any man could appeal to me, it would be Richard the new King. My heart doth thrill with gladness at the very sound of his name. Methinks all maidens have some hero enshrined within their girlish hearts, and my idol is the king. But my king, God bless him, would not try to tempt an orphan maid with suggestions from the Evil One. Nay, rather he sets a noble example that thou wouldst do well to follow, my lord."

"Dost think so? Well, thy noble Richard would be a bigger fool than I think he is," retorted the knight, "if he did not take thee in his arms and kiss away thy prudery, as I mean to do now; for woman was created to be subservient to man's will, and I am thy sovereign lord," he said, stepping ruthlessly on the beautiful

tapestries. Nadine rose and held him at arm's length, while she looked appealingly into his grey eyes, and said softly, "Thinkest thou the king would forget that he wore this," as she gently touched the Red Cross.

Richard bit his lip as he glanced at his shoulder; then he took both the little white hands in his and passionately kissed them, saying, "Nadine, thou hast won the battle for this day. Give the vanquished foe but one kiss and I will leave thee."

"Nay, my lord, wouldst thou shame me before the maids?" she said wistfully, ashamed to look around and face the battery of eyes she expected to find. "Please remember I am but a menial myself, and thy compliments place me in a bad light before the household," but her heart was thrilling with a happiness she dared not show.

Without more ado, Richard softly left the room. He declined the midday meal; as likewise did Alicia, who bade Nadine walk with her, for she meant to punish Maurice for the scene of the morning. So Maurice, left to his own devices, sought the company of Richard, who was stalking up and down the terrace in a moody frame of mind, striking off the heads of the tall fox-gloves with his sword.

"Wouldst thou not like to ride in the forest, my lord? This long rest grows irksome when everyone is cross," said Maurice.

"By my soul, Maurice, hast thou at last found time to see if I be alive? Of what art thou thinking?"

"I am wondering if we are going to tarry here forever, my lord."

"How now? Hast thou quarreled with thy pretty sweetheart? Which one takes thy fancy most? Nadine doth smile upon thee, and Alicia doth follow thee with her eyes, worshipping thy good looks."

"By my faith, 'tis hard to choose, my lord, between two such lovely women. One as fair as the sunbeams, the other dark as night. Methinks now, a fair man should wed the dark maid, and the dark man the fair maid," said Maurice, mischievously; but he never forgot the look that came into Richard's eyes. He was half mad with jealousy, and remembering the scene of the morning, he demanded in an angry tone, "What wert thou promising the fair one this morning, Maurice?"

Maurice dropped to his knee, seeing he had to deal with an irate king, saying humbly, "I prithee, Sire, do not insist on knowing. There are some vows a knight must keep inviolate, and I have taken the oath."

"Oh, if thou art her sworn knight of course thou hast the right," said Richard curtly, "but with all thy book learning and quiet ways, methinks thou art best fitted for the cloister."

"Nay, Sire, with all due deference, the monastic life doth not appeal to me. My looks belie me, for I prefer to read a fair woman's face than to pore over holy missals."

"Thou canst have thy choice," said Richard, coldly, "the monastery or the grave," and turning away, he walked off, leaving Maurice to wonder how he was ever to right himself in the eyes of his king and his love. "The devil is on the rampage now," said he, as he wended his way to the castle.

The first cloud had come between these two, who, from boyhood's earliest days, had been the best of friends. Richard could scarce remember when Maurice had not been by his side, ever at his beck and call, serving him night and day, in palace hall, at banquet board, or on the field of battle. Maurice, his boon companion, was ever ready to lay down his life for his king.

But the dear companionship, the intimate friendship was over. The rift in the lute had come. A woman's fair face had come between them, and Maurice sighed as he thought that he could not betray the confidence Nadine had reposed in him even to save his life, should Richard go so far as to demand it.

Richard's heart was hot with anger. He was torn with jealousy, and he would not speak to Maurice. Richard struggled hard with his better nature as he thought: "Maurice is in love. That is very evident. But to which is he paying his addresses? Is he making love to both?" He sighed as he thought that Maurice was free to choose. Then why not ride away and let Maurice win the maiden of his choice, be she dark or fair? "Maurice, thou art the good influence of my life," he said aloud, "yet the devil within me bids me kill thee. But to see thee cold and dead, to know the deed was mine, I'd feel myself accursed in God's sunshine. Oh, God in heaven, teach us to do what is right," he prayed, "but I should have to kill him," he said in the same breath, "if he dares come between me and the woman I have chosen." Then arose the leopard in his nature.

"Never, never! Nadine is mine, my mate, willing or unwilling. Of what use royal blood if it must be mated with the heart elsewhere? If I cannot have the one woman I desire, I will have none," he said with a frown.

Back he went to Ravenswood, and found Alicia holding a basket into which Maurice was throwing roses. Nadine, dressed

in white, stood a short distance away. Suddenly she turned, and came toward him, carrying a huge bunch of red roses. Richard stopped just where he was. Where had he seen Nadine like that? A strange desire to sing his love song came over him, and to forget all bitterness of spirit, and a holy influence seemed to pervade the rosery.

"The flowers of love," he whispered, and his anger died away.

"Maurice, I would speak with thee," he said very quietly. "When thou hast finished the pleasant task assigned to thee, come to my room," and bowing with courtly grace, he bade them adieu.

Half an hour later, Maurice sought his presence, and found him pacing his room. "Come in, Maurice," he said graciously, "I would give thee the kiss of peace, ere I grow to hate thee and wish to kill thee."

A Norman knight held the kiss of peace as one of the most sacred of oaths, and would rather lose his life than quarrel with his enemy once the kiss of peace had passed between them, and Richard was generous, forgiving, and royal in all his moods, incapable of bearing malice.

"At sunrise, Maurice, I start for our residence at Reading, thence to Windsor; after that I am at the disposal of our good Bishop of Durham," he said with a sigh. "Thou wilt remain here as long as it suits thy pleasure. The play is ended, the black knight hath failed in wooing."

"Thou art mistaken, my lord, if for one moment thou dost think I love Nadine, for Alicia hath promised this very noon to make me a happy man in the near future," said Maurice.

Richard walked over and kissed him warmly on both cheeks, saying: "May God bless you both; and may your lives be all happiness; for now Richard is himself again."

That evening, when Richard announced his departure, he noticed that Nadine did not seem glad. In fact, she looked quite as gloomy as Alicia.

"Methinks 'twere high time to put myself, a soldier of the cross, beyond temptation's power. Women are the very devil to lead good men astray, so I will crave a boon of thee. Wilt thou pray for me, and the Holy Cause? Let me feel that I have thy prayers, and wilt thou sing for me?" he said humbly.

"Surely 'tis granted thee, Sir Knight. 'Twere ill grace not to favor the parting guest," she answered with a gracious smile.

"Wilt thou sing our love song with me? I want to hear our voices blend in harmony just this once."

"I would that I could grant all thy requests so easily, my lord."

Richard had his own share of vanity, and believed that at last she was coming round to his way of thinking. Taking both her hands in his, he said:

"Dear heart, make me the pillow thou didst speak of; and when I am weary and burdened with many cares, perchance it may soothe a turbulent soul, and may save many a good life when I think of thee. Bring it to London when thou comest to the coronation of thy king. That king to whom thou art so loyal. Perchance, who knows, thou wilt yet have thy desire and serve him in thine own way. Remember that should he ask a favor at thy hands thou hast said that gladly thou wouldst lay down thy life for him."

"Aye, and I mean it, my lord," Nadine said emphatically.

"I shall not fail to tell His Majesty that he is enshrined within thy maiden heart; but I warn thee he is of different clay from Edward the Confessor. He is a man as well as a king; one who will command where I sue. I will see to it that thou art brought to his especial notice, fair maid; 'twere a pity such love and devotion as thine were wasted," he said with laughing eyes. "And the king were more than mortal could he resist thy charms. We shall see how he will fare at thy hands, oh frozen heart!"

"And wilt thou stand by and watch the conquest of the king, my lord? Then thy heart is soon mended; but there, the king, God bless him, is too noble to follow thy wicked suggestions."

"The king is a very ordinary mortal, and will have his way at any price. Dost hear? At any price; so *au revoir*, until we meet in the palace of the king."

"Bring forward the stirrup cup," said Sir Jasper, "mayest thou have a pleasant journey through Evensham."

The next morning the knights bade Sir Jasper and Ravenswood adieu. Maurice whispered to Alicia that he would return to the castle at the very first opportunity; while, in the turret chamber, Nadine sobbed as if her heart would break, kissing again and again a square of linen embroidered with a royal crown.

(To be continued)

THE SWASTIKA IN RELATION TO PLATO'S ATLANTIS AND THE PYRAMID OF XOCHICALCO.

By M. A. Blackwell.

PART XV—CONCLUSIONS.

WHAT have axes, hands, knives, and other symbols, to do with the swastika and Plato's Atlantis? What have these to do with man or writing? And what have any of these to do with the Bible and the Garden of Eden? There is evidence to show they are all related and are part of a system based on the triangle or pyramid symbol of God and man. They are connected with the story of the Garden of Eden and the Deluge, and were symbols of the submerged land of Atlantis.

One must remember that the ancients believed in reincarnation and that man was "an epitome of the universe." This helps to make clear why the same signs were used as symbols of Deity, the zodiac, man. We find them applied to all planes and having esoteric and exoteric values.

Pythagoras said that all things were contained within the Ten . . . The perfect triangle, equal on all its sides
symboli . . . zed divine fire, perfection, God. The per-
fect tri . . . angle can then only symbolize man when
he has attained perfection. If we take this triangle (pire-
mus) as one of four sides, it gives us the square based pyra-
mid, which symbolized the temple or body of man that should
be consecrated to the spirit of God. It also symbolized the
body of the mother, consecrated, set apart, the temple
wherein the body of man is concealed, nourished and formed.
This throws light upon the symbology of the pyramid being
called a vase. The vase or bowl symbolized mother-earth,
the body of man, and the human organ of generation, a
place concealed, hidden in darkness wherein life was gener-
ated, nourished and protected. We may now see one reason

why the ancients built pyramids on hills and why they were placed in the center of four roads which formed a cross.¹

On an ancient map Xochicalco was marked Xicatetli, "the stone cup or vase," and the place was used as a fortification.² An ancient name for fortification was Tulum, an enclosed place; that which is entire or whole.³ The word applied to the metropolis of a state, the capital where everything was brought. This tallies with Plato's description of Atlantis. The theory that Xochicalco was a fortress does not weaken the fact that it might have been a model of the temple on the hill of Atlantis, for the reason that a fortress was "a place complete within itself." The name Tulan is related to the word Tulum. Tulan was the ancestral place of origin of many tribes. The ancient center of culture which was destroyed in a cataclysm and the race was nearly annihilated.⁴ Tulan means that which has everything in abundance, namely, Paradise. Is it coincidence that this word reversed is an Egyptian word, meaning a place where nothing grows?⁵

It is said by the interpreter of the Vatican Codex that Quecalcoatle and Totec collected together the innocent people of Tulan and such other persons as were inclined to follow them and to have journeyed on till they arrived at a high mountain, which, not being able to cross, they bored a hole through and so passed.⁶

In all ages it has been the custom of man to name cities and places in a new or conquered country after those of his native land. Thus in America several cities were named Tullan. But the original Tulan or Tollan had been destroyed. It has never been settled by Archaeologists just where the original Tulan really had been. Neither has it been satisfactorily settled upon as to where the first Aztlan was. Father Duran tells us that the native race was organized into seven tribes, and these claimed to have come out of seven caves

¹The Word, October, 1914, Part V, p. 42.

²The Word, July, 1915, Part XIV.

³The Word, January, 1915, Part VIII, p. 237.

⁴The Word, December, 1914, Part VII, p. 176.

⁵The Word, January, 1915, Part VIII, p. 237.

⁶Lord Kingsborough, Mexican Antiquities, Vol. VI, p. 52 (14 the Plate of the MS.).

which were situated in Teo-Culhuacan or Aztlan, "a land of which all men know that it is in the North." The name Teo-Culhuacan is composed of the word Teotl, which designated stars, the sun, the gods, and, by extension, something divine or celestial. Culhua (Coloa) means something bent over or recurved, or the action of describing a circle by moving around something. In the Nahuatl language, "can, means the place of." Among its many meanings in the Maya can means serpent. The culture hero Kukulcan has been identified with the Mexican Quetzalcoatl, whose home was in Tulan. Aztlan means literally "the land of whiteness, brightness, light." It also means the country of the flamingo. Aztlan was said to have been an island. A tradition of the Mexicans preserved **the memory of the pyramid as existing in Aztlan.** In the picture writings Aztlan is represented by a curious mountain with a recurved summit, see Plate 44. When recording the conquest and downfall of a tribe, the Mexicans painted in their codices the hieroglyphic name and a picture of the destruction of the pyramid-temple, which had stood in the center of the capital, thus showing that the town had ceased to be the center of rule.⁸

If the ancient Mayas and Mexicans were descended from Atlantean colonists, that would account for the strange resemblance between their religions and customs, otherwise it is difficult to tell where one begins and the other ends. In America, civilizations have risen and fallen through the centuries in just the same way as have the nations of Europe and Asia.

Is it not possible that the different races of both hemispheres had for their foundation the civilization and religion of the Atlanteans, and that each developed along lines of its own? Would not this account for the similarity in customs and religions? The Garden of Eden may have been in Atlantis. Certainly it could not have been in the East, for the first races arriving there were engineers and were well versed in the sciences. In the Bible it states that the Lord God "drove out the man; and he placed at the east of

⁸ *Zelia Nuttall, *Fundamental Principles of Old and New World Civilizations*, Peabody Museum Papers, Vol. II, 1901.

the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."⁹ There is no statement to the effect that the angel with the sword was ever taken away, nor that man ever returned to the Garden of Eden. Why then have we mistakenly gone on believing that Eden is in that part of the world called the Holy Land?

There is enough evidence to be found in ruins, on objects, in legends, to show that in ancient days phallic worship had spread all over the earth. Thus upholding the biblical statement that man had departed from the way of life which god intended he should live. "God looked upon the earth, and, behold, it was corrupt; **for all flesh had corrupted his way upon the earth.**"¹⁰ "And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man, whom I have created, from the face of the earth."¹¹ That a catastrophe was coming may have been then known to men who possessed what we now call scientific knowledge. They may have warned and been laughed at by the people. There is evidence of this in legends. A cataclysm may have caused a change in the earth's axis, which may have been caused by an approaching comet or by excessive volcanic activity and electrical disturbances. The electrical disturbances may have had an effect on the minds of men. This theory is not new; it might account for the degeneration of the races.

There is a verse in the first chapter of Genesis which seems to refer to astronomy. "And God said, let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years." The ancients possessed a profound knowledge of astronomy, as is now known to students. There may have been a radical change in the seasons, as the result of a catastrophe such as a continent sinking and the shifting of the earth's axis. This may have been the cause of the change in the calendar to conform to astronomical changes. The Mayas had two systems of reckoning. Le-

⁹Genesis, Chap. iii., v. 24.

¹⁰Genesis, Chap. vi., v. 12.

¹¹Genesis, Chap. vi., v. 6-7.

Plongeon's theory was that they changed to the system wherein 13 plays so important a part, because it was "on the 13th Chuen of the month of Zac, in the year four Kan," that the catastrophe occurred.¹² He calculated that it was 11,500 years ago, by computing the time from Solon's account as given by the priests in Egypt.

Some symbols of the axe are derived from the pyramid (see plates 44). The axe in connection with the swastika has been referred to in Part III of these articles. Both symbolized deity and creation. Different authorities have rendered the Egyptian axe symbol of God as the word *natar*, *nûtar*, *nûter*, *nûtur* and Coptic *nouté*; giving as meanings "the operative power which created and produced all things by periodical recurrence and gave to them new life, and restored to them the freshness of youth." The word *neter* meant renewal. *Neter* is also translated as "God becoming God." *Nuter* conveys the meaning "to become," to renew oneself, because *nuteri* is applied to the resuscitated soul putting on its material form. The word *nutar* is said to mean power, which is also the meaning of the Hebrew *EL*. The word *nutar* was applied to each of the powers which the Egyptians conceived as active in the universe, and to be The Power from which all powers proceed. LePlongeon gave the word as Maya "naat-la, The Intelligence, The Understanding."¹³ The Egyptian axe is a sign of the idea of God. His name is composed of the axe, the segment of a sphere, and the mouth. This gives (in accordance with Champollion's alphabet) the word *NDR*, which signifies in Hebrew, a vow, a thing vowed, consecrated. These different acceptations are applied to the consecrated images of the gods and to the temples.¹⁴ The root of this name of consecration *NDR* is *NDE*, to separate, because things vowed or consecrated were set apart.¹⁵ This idea of consecration in connection with the axe is also carried out in the symbol of the cross called "consecrated bread," referred to in previous articles. This cross

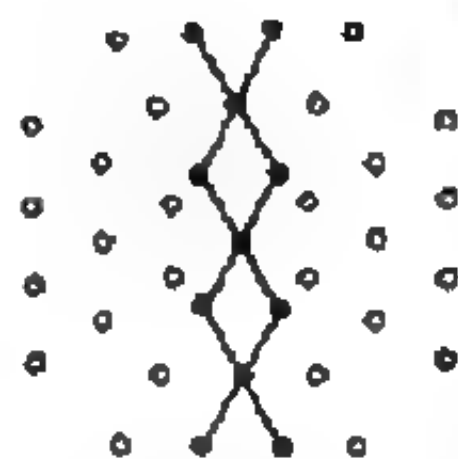
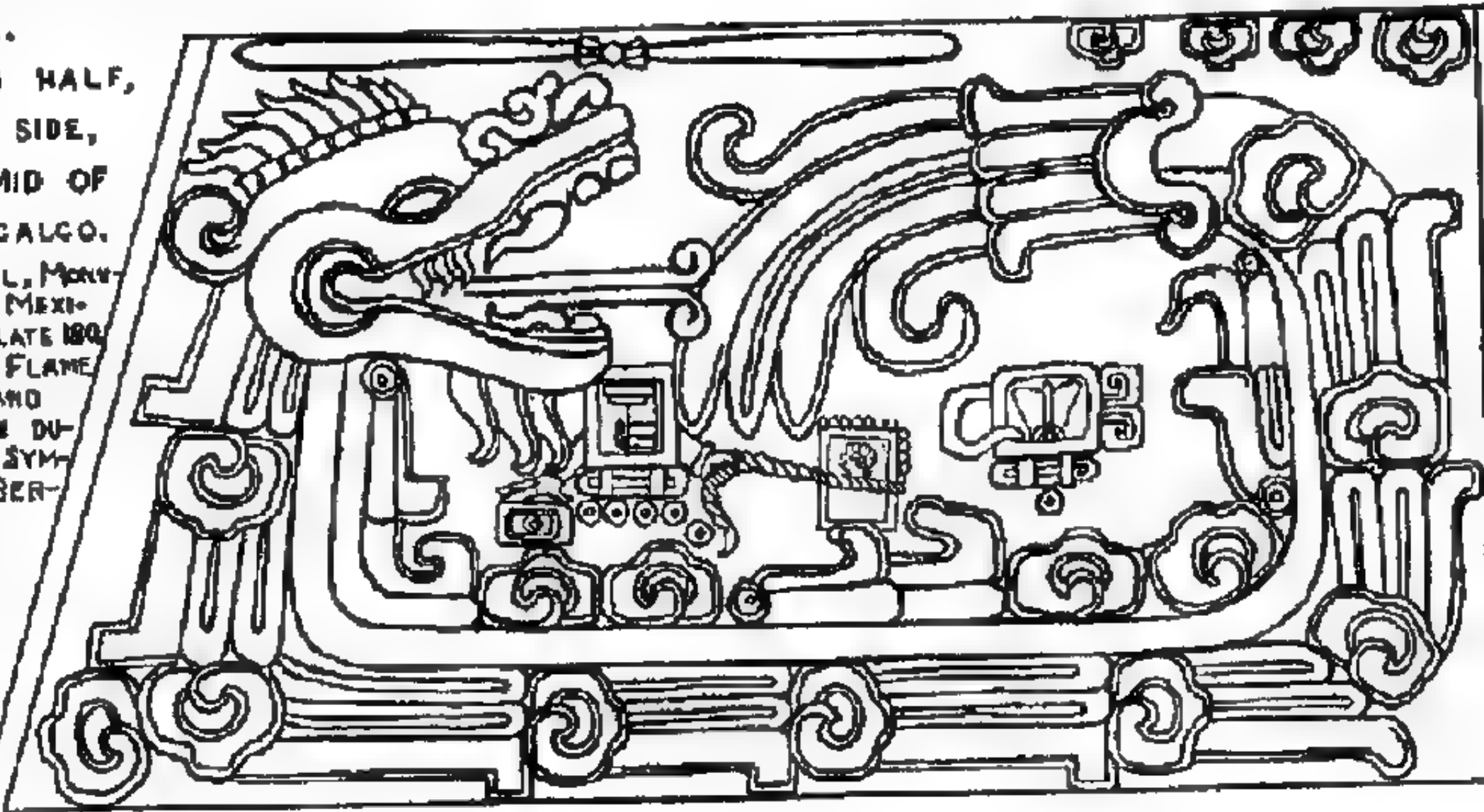
¹²A. LePlongeon, *The Pyramid of Xochicalco*, *The Word*, October, 1913, p. 10.

¹³LePlongeon, *The Origin of the Egyptians*, *The Word*, November, 1913, Chap. viii., pp. 49, 50.

¹⁴¹⁵John W. Simons, *Egyptian Symbols*, p. 38.

PLATE 42.

FIG. A.
NORTH HALF,
WEST SIDE,
PYRAMID OF
XOCHICALCO.
PENAFIEL, MONU-
MENTOS MEXI-
CANOS, PLATE 180.
NOTICE FLAME
CROWN AND
ALSO THE DU-
AL LIFE SYM-
BOL ON SER-
PENT'S NOSE.



AAK,
THE MIGHTY ONE,
THE INCORRUPT-
IBLE.
COMPARE PLATES.

FIG. B.
SOUTH HALF, WEST SIDE.
NOTICE THE BOWL AND
CHECKERED WORK
ADELA BRETON, SOME NOTES
ON XOCHICALCO, UNIV. OF PENN.

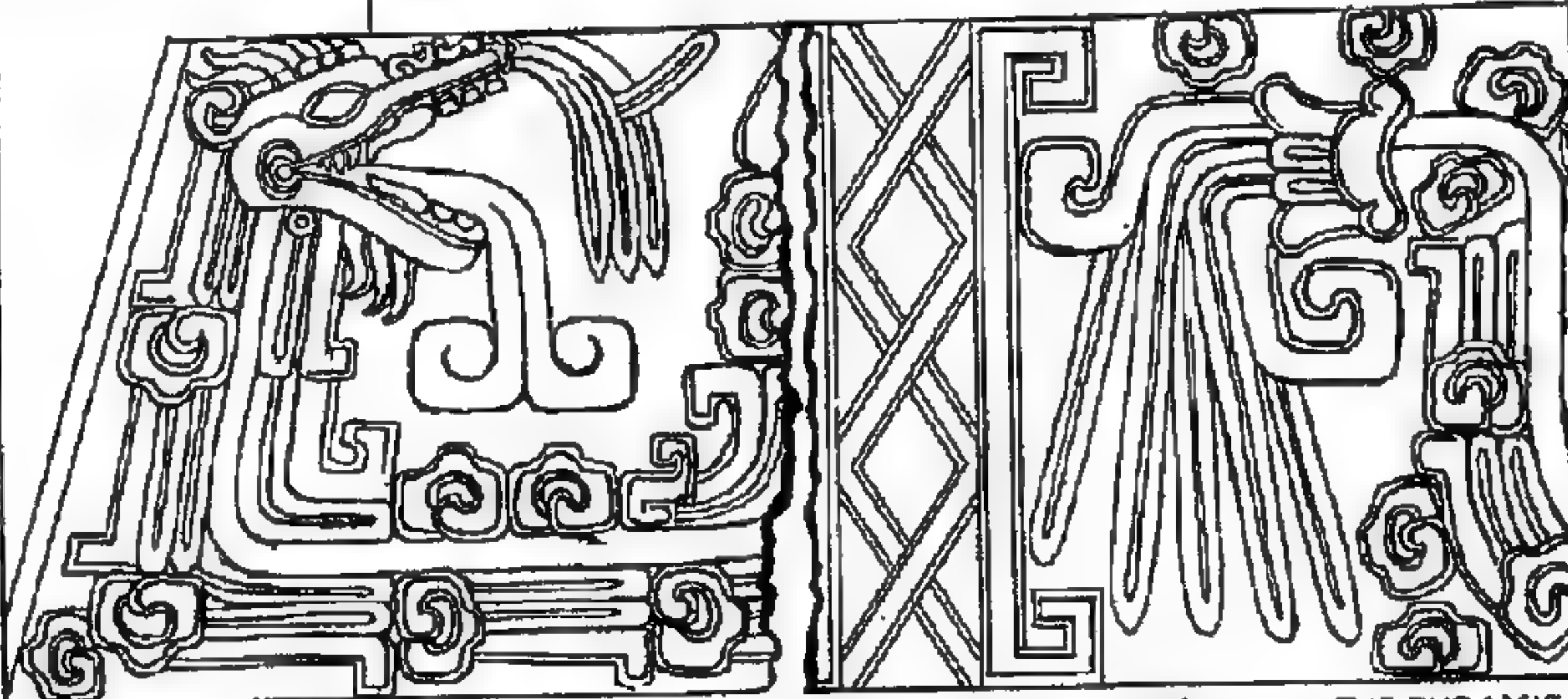
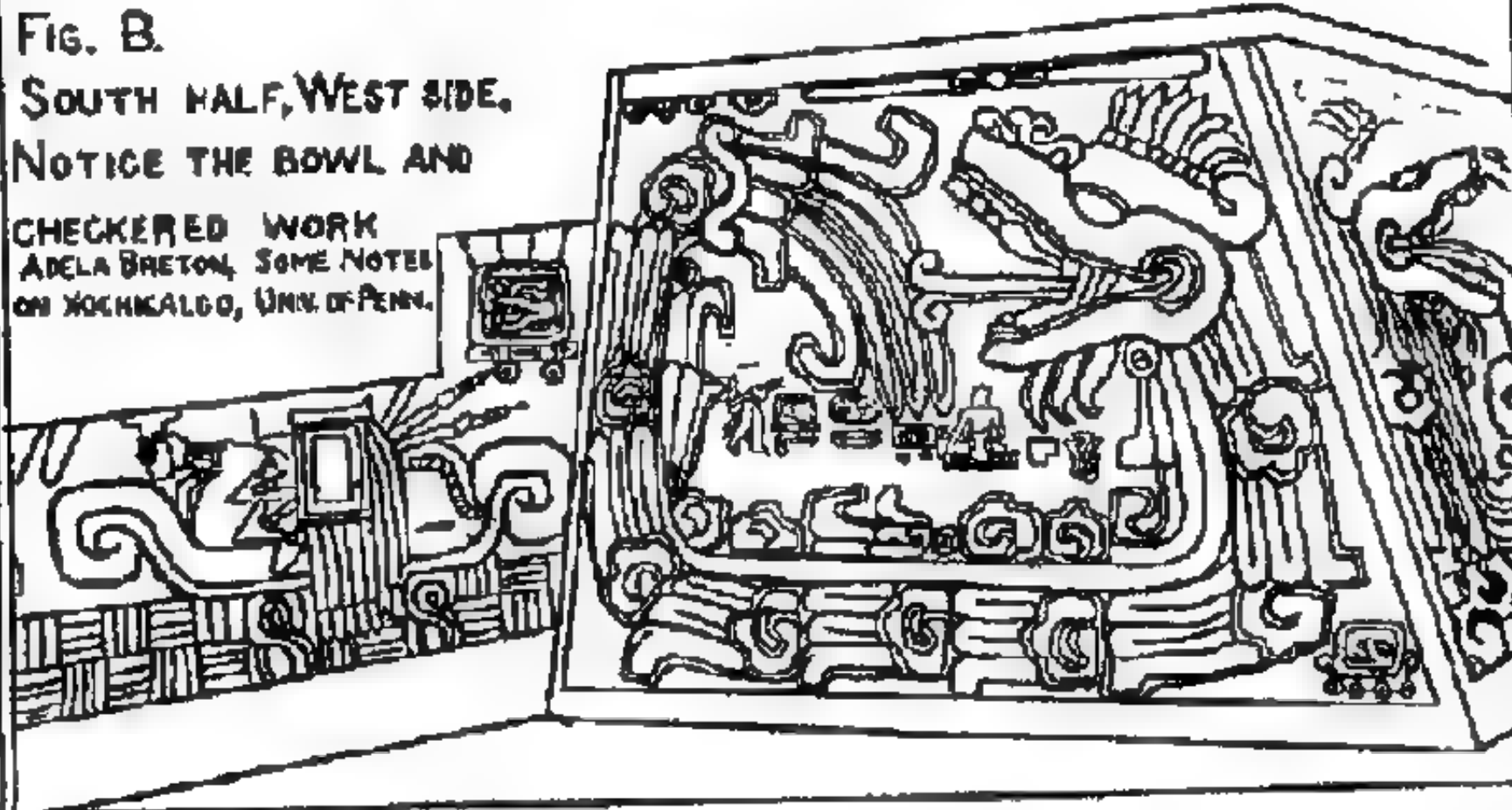
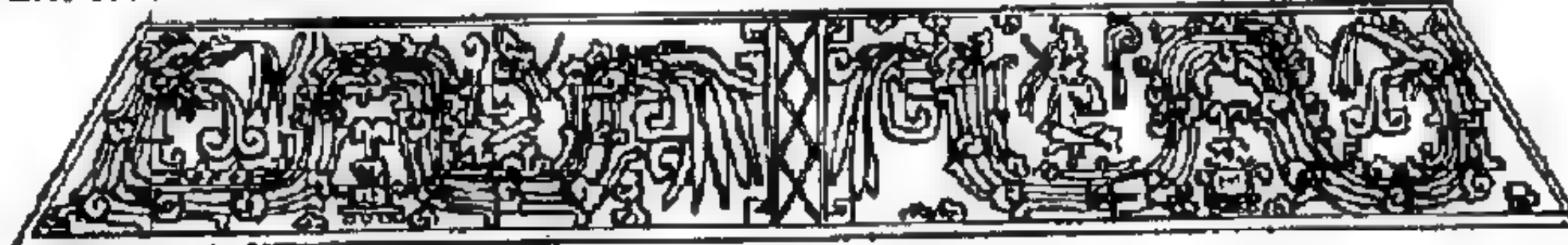


FIG. C. LATTICE WORK SEPARATING THE TWO SERPENTS ON THREE SIDES OF THE PYRAMID.



is the ground plan of the pyramid, which symbolized the "temple" and body of man. The pyramid, axe and cross are letter symbols. The geometrical or linear and the pictographic or hieroglyphic systems of writing, were evidently founded or based on the pyramid, as symbol of man's body. The knowledge of writing and all sciences were held secret by the priesthood, and only such knowledge was given out as they saw fit to give. Knowing that the ignorant and foolish ever venerate and fear that which they do not understand, they clothed great truths in mysticism and symbols and rebuses; the true meaning was so cleverly hidden that only an initiate could read or understand them. The name *rûn* means secret and the runes were admittedly too fine an alphabet to have been invented by the barbaric races among whom it was found in use.

On the Pyramid of Xochicalco is shown a large hand grasping a symbol said to be the plan of the temple on the hill in Atlantis. This was rendered as symbolizing the sovereign who dwelt in the palace.¹⁶ But there is another meaning to this. The hand holding the plan is that of deity, "The Builder," and the plan represents the human. Above is the other symbol of "a temple higher up" which touches the lower jaw of the serpent; curling towards it are three feathers or flames. The other hand grasps a cord attached to a third oblong. In the Maya the word *caan* means heaven, that which is above; and *Kaan* means a cord, also manifested.¹⁷ This seems to symbolize the work of the builder made manifest. All these structures are within the circle of divinity (see plate). These signs are enclosed within the space which lies below the serpent's jaw and where the tongue touches the tail feather, thus closing the space. Among the Egyptians the hand represented a man fond of building, because from the hand proceeds all labours. Among the Hebrews the hand signified a monument, force, power, vigor. In ancient America the hand represented the upper

¹⁶LePlongeon, *The Pyramid of Xochicalco*, *The Word*, December, 1913, pp. 160, 161.

¹⁷Brasseur de Bourbourg, *Troano MS. Vol. II, Vocabulaire General*.

¹⁸John W. Simons, *Egyptian Symbols*, p. 43.

PLATE 43.

FIG. E.



FIG. F



VIGNETTE FROM THE TURIN PAPYRUS.
FUNERAL SHRINE, WITH THE SOUL
OF THE DECEASED ON ONE SIDE AND
THE BENNU BIRD ON THE OTHER.
E.A.W. BUDGE, BOOKS ON EGYPT AND CHAL-
DEA, VOL. VI, P. 188.

FIG. G.

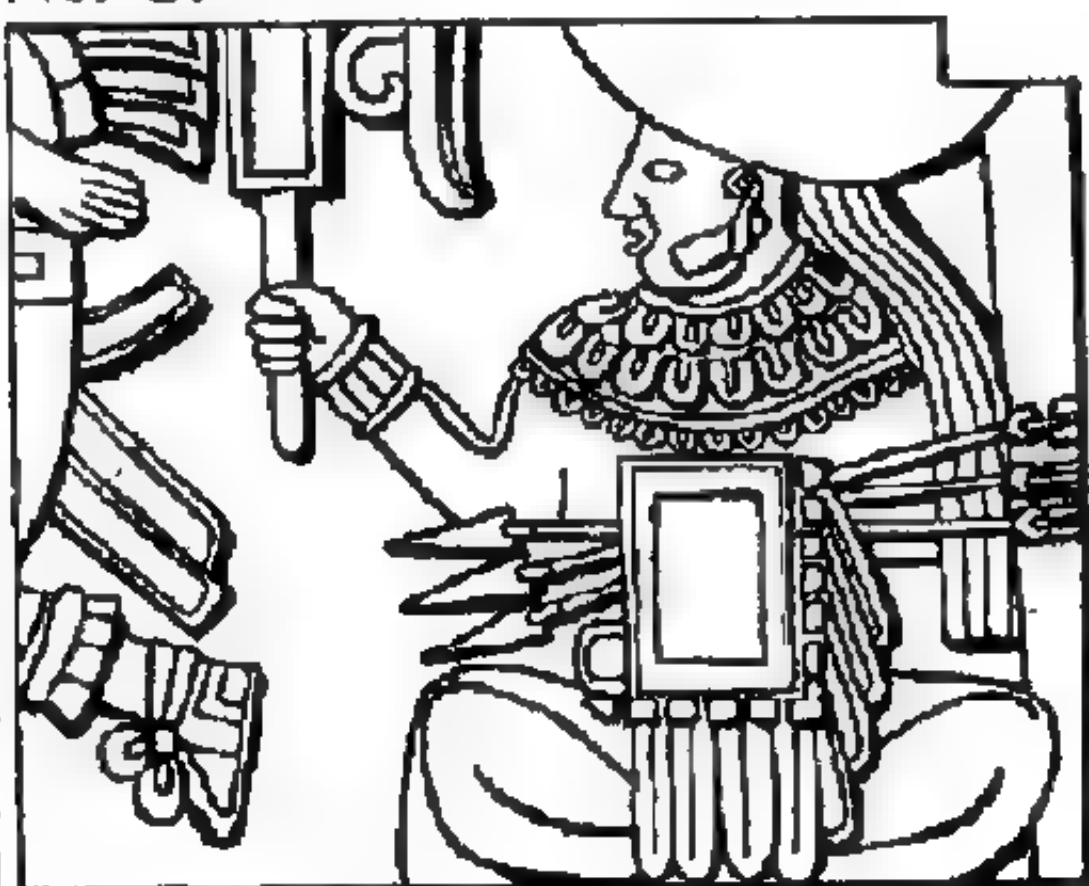
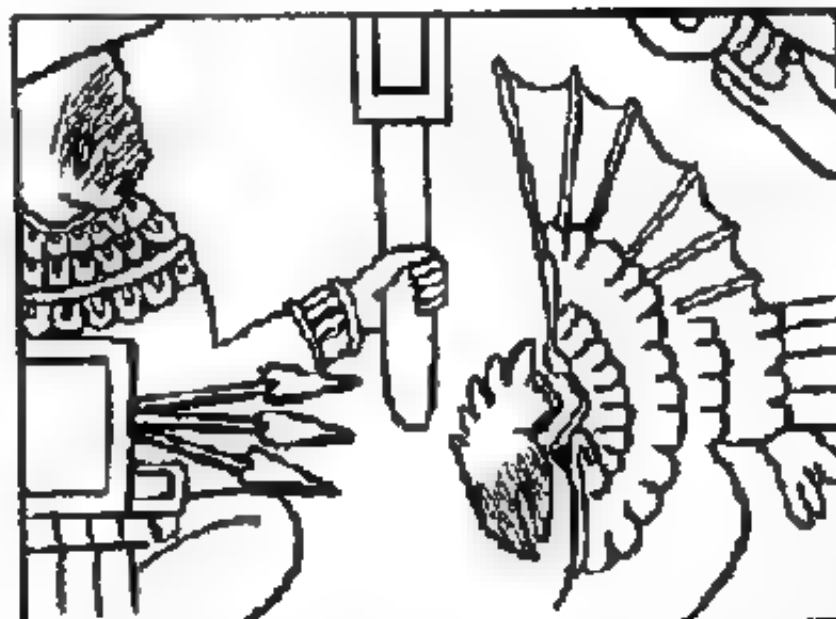


FIG. J.



A BIRD WAS ONE OF THE SYMBOLS FOR
THE LAND OF MU. (ATLANTIS)
SEE THE WORD, SEPTEMBER, 1914,
PLATE 16, PAGE 328.

FIG. H.



SEE PLATE 26.

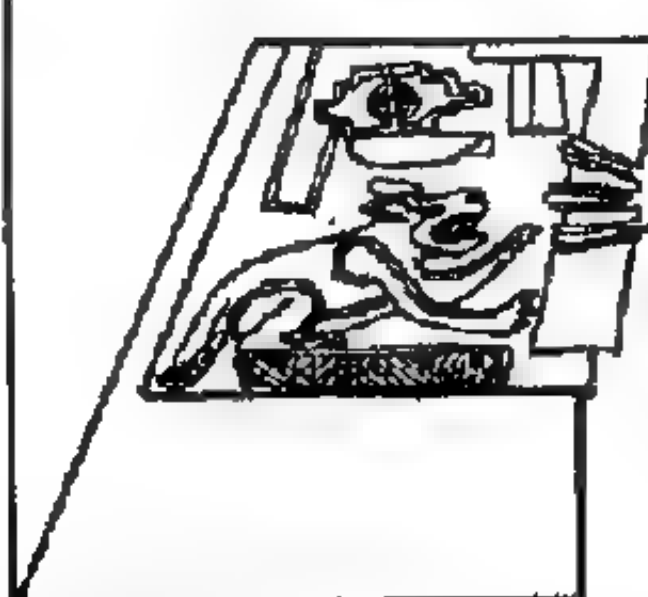


FIG. I.
DOG OR WOLF AT
BAY, UPON EARTH-
QUAKE SYMBOL.
SEE THE WORD,
DECEMBER 1913.

FIGURES E, G, H, I AND J, CARVINGS ON
THE XOCHICALCOO PYRAMID.

AKKADIAN. TWO OF THE LINE
FORMS, 3,000 B. C. AND EARLIER



"BIRD."

ARCHAIC RUNES.

ACCORDING TO F. BALLHORN, GRAMMATOGRAPHY,
PAGES 75-76.

FE	U	A FEW ANGLO-SAXON RUNES	
UR	TH	✖	GAR G
THURS	TH	✖	GAR G
OS	O	✖	ING NG
REID	R	↑	LAGU L
KAUN	K	✖	MAN M
HAGL	H	✖	MAN M
NAUD	N	M	EH E
IS	I	H	PEORð P
AR	A	1 ↓	EON EO
SOL	S	φ φ	GER GEW
TYR	T	X	GYFU G
BIORK	B	h Z	BREATH SIGNS.
LAUGH	L	COMPARE WITH PLATES II, 15, 32, 35, 36, 37, ILLUSTRATING THIS SERIES OF ARTI- CLES IN THE WORD.	
MAOR	M		
YR	Y		

division of the state. It also was the symbol of "the Four Lords Above."¹⁹

Figure E on Plate 43 represents a god, because he has the spectacles which symbolize "he who sees all that takes place in the universe." His headdress is composed of an angle on a rectangle with three feathers crowning it. The band that holds it is jeweled. The headdress symbolizes a temple or body raised by good thought, good deed, good work. The feather was a symbol of divinity, royalty and honor. In Egypt the feather represented Truth and Justice. The three feathers have the same significance as the three rays or sunbeams, good thought, good deed, good work.²⁰ In his hand is a curious object resembling a sword; he is pointing it down. It is curved toward the symbols of the open mouth and cross (see plates). The curve of the sword simulates a flame. The sword was symbolic of deity and has been referred to in Part X of this series of articles. This seated figure is repeated several times; in front of it (see Figure E) are the feet of a bird, the rest is broken away. The bird is symbol of the soul, and is also a zodiacal sign. Eshmun, the polestar, was the eight-rayed star, called by the Akkadians An, meaning god or Esh-sha, the soul or bird (shu) of life, (esh) the seed and depicted as the ideograph of the seed and god in the Girsu inscriptions. This was formed by placing the raincross over the firecross.²¹ A bird at the center of a cross represents fire, water, air, and is symbol of the soul. The fire bird was called phoenix, and was supposed to arise to renewed life from its ashes. Thus we see one reason why the bird at the center of a cross was symbol of the soul reincarnating; the renewal of life through rebirth. It is also interesting to notice that the Egyptian word for phoenix is written with creation symbols.

On Plate 43 Figure G is shown a seated figure with the so-called turban. This may represent a god with a halo.

¹⁹Zelia Nuttall, *Fundamental Principles of Old and New World Civilizations*, Peabody Museum Papers, Vol. II, 1901.

²⁰H. Bayley, *The Lost Language of Symbolism*, Vol. II, pp. 206, 207.

²¹J. F. Hewitt, *The Ruling Races of Prehistoric Times*, Vol. II, Essay vii, p. 58.

In one hand he holds the three arrows or spears of deity. His feet are hidden behind four feathers that fall from the lower part of the shield. In his right hand he holds the *atlatl* (spear-thrower), and, touching it, is the little spiral or curled motive that, among its numerous meanings, signifies "life." His mouth is open, as though having just issued a command. The broken figure in front of him appears to be running. This figure wears sandals and may represent a man, not a god. The necklace of the god has fifteen U shaped stones in the lower row, then a band, eight U stones in the next row, seven U stones in the top row and then a band, above which the head rises. This may have a symbolic meaning and the numbers may refer to his god-powers. This collar resembles the Egyptian ones. Budge tells us that an amulet which is very rare, the "collar of gold," was intended to give the deceased power to free himself from his swathings. It is ordered by the rubric to the Clviiiith Chapter of the Book of the Dead, to be placed on his neck on the day of the funeral, and to be made of gold. The text reads, "O my father, my brother, my mother Isis, I am unswathed and I see. I am one of those who are unswathed and who see the god Seb."²² The collar on the figure above may mean that he is untrammelled (unswathed) by earthly things. The four cords from his halo touch the heads of the spears. This symbolizes that the light of the upper regions passes to the spears which are the carriers of the vital spark. He resembles the god seated next to the tree which has the united symbols H and M, man and woman (see Figure H).

There are two great feathered serpents on the north, east and south sides of the pyramid, which have drooping tongues. The tongues of the two short serpents on the west side are horizontal. These two on the west side are separated by the staircase which leads to the upper story. Following the ancient thought, this means esoterically that these two serpents represent divinity in whom life is endless, and whose power never fails. The tongue and open mouth are creation symbols. The separation of the north

²²E. A. Wallis Budge Books on Egypt and Chaldea, Vol. II, p. 49.



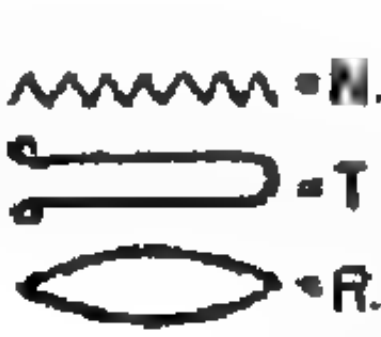

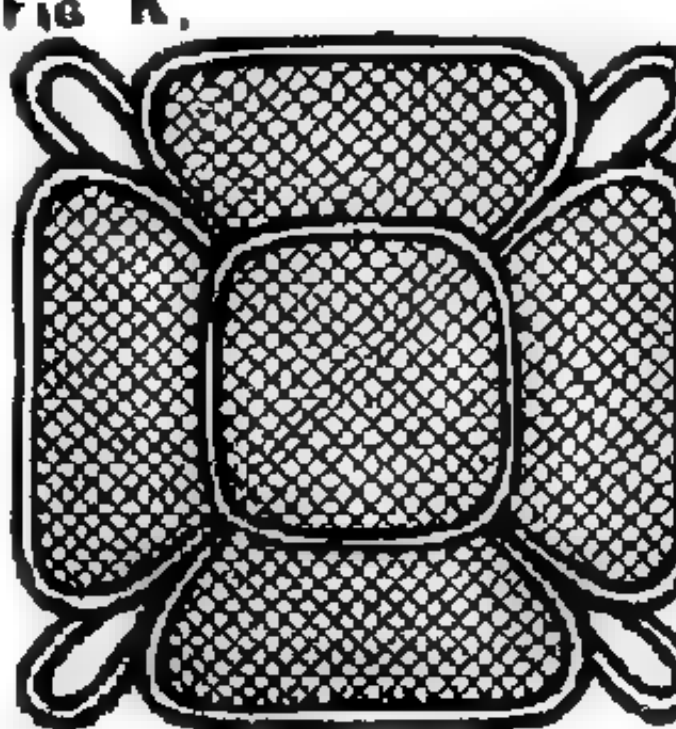






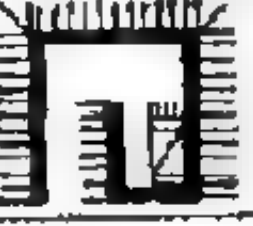









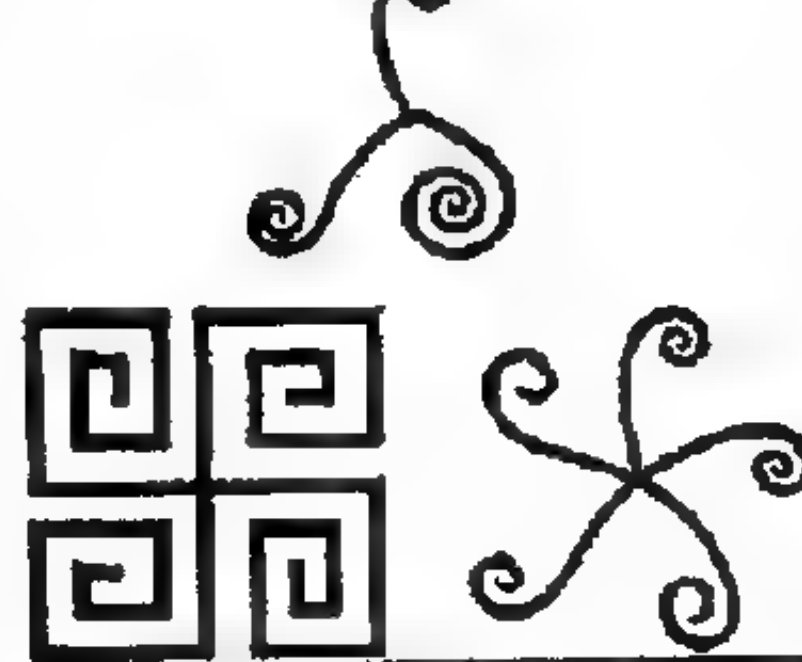

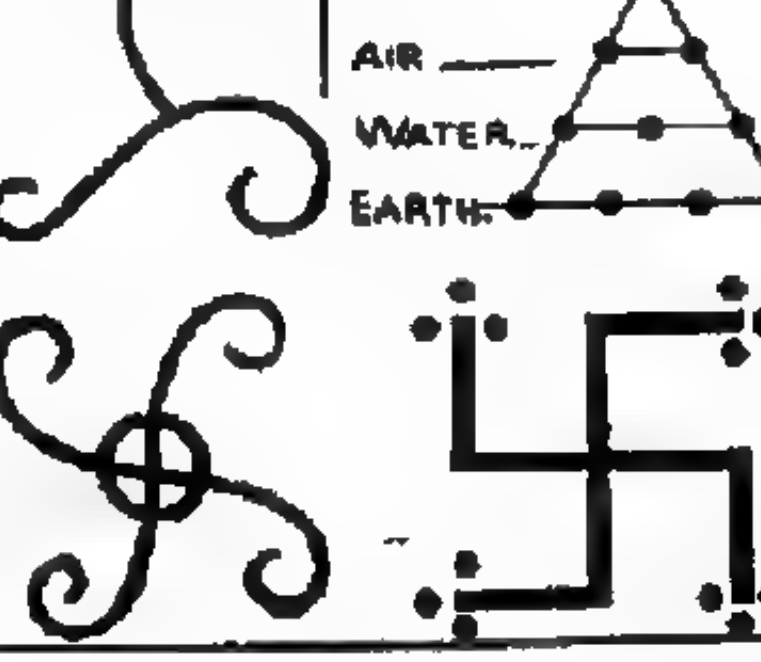
and south serpents by the staircase may have symbolized that man could not be joined to his higher self till he had ascended to that high plane, or to something higher than the physical world, represented by the first terrace. If the pyramid was modeled after that of the Temple of Poseidon on the hill of Atlantis, the first terrace was red, the second was yellow, the third white. One esoteric meaning is, the red symbolizes the life blood of the physical world; yellow, the glory of the second world, perfection in mental attainments; third, the white, spirit, purity, the spirit ruling over and through man's body, perfect purity, godship. It is possible that the third terrace (white) was not built. A truncated pyramid thus symbolizing that the spirit of god no longer dwelt in man, since man had fallen from his high estate. The serpent is a very ancient symbol of wisdom, and in the Bible are many references to it, both good and bad. In Christ's admonition to his disciples, he did not mean the serpent of the field; it does not excel other creatures in intelligence. Christ said, "Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves."²³

In the Maya the word for serpent is *can*. It also means wisdom, and the number four. It is homonymous with the word for sky or heaven, *caan*. The image of a serpent expressed the idea of something quadruple incorporated in one celestial being, and appropriately symbolizing the divine ruler and four quarters. The serpent god, Kukulcan, is the equivalent of the Mexican name Quetzalcoatl. In the name Kukulcan, the noun "*can*" is qualified by the prefix "*kukul*." This means divine or holy. Therefore Kukulcan means the divine serpent or divine four. The Maya adjective *kukum*, means feathered. The feathered serpent symbolized divinity. The name Quetzalcoatl is given as the name of "the supreme god whose substance was invisible and intangible as air, but who also was revered as the god of fire."²⁴ These names also applied to the culture heroes

²³St. Matthew, Chap. x., v. 16.

²⁴Zelia Nuttall, *Fundamental Principles of Old and New World Civilizations*, Peabody Museum Papers, Vol. II, 1901.

PLATE 44.

 <p>ATZLAN.</p>	 <p>EGYPTIAN SIGN FOR NAME OF GOD N-O-R.</p>	 <p>EGYPTIAN, NETER - NATAR - OR NÛTRA. = T MAYAN, "NAAT-LA" = R.</p> <p>LE PLONGEON, THE ORIGIN OF THE EGYPTIANS, CHAPTER VIII, THE WORD, 1913</p>
<p>FIGURE ON THE WEST SIDE OF THE PYRAMID OF XOCHICALCO. FIG. M.</p> 	<p>FIG. K.</p>  <p>MAYAN COSMIC SIGN.</p>	 <p>CARVING ON PYRAMID OF XOCHICALCO. A HEADLESS BODY, WHICH SYMBOL- IZES MAN WITHOUT THE SPIRIT OF GOD.</p>
<p>EGYPTIAN DETERMINATIVE FOR THE VERBS; TO CLOSE, TO SHUT, TO SEAL.</p>  <p>IN HEBREW חָתַם HETHM, A SIGNET, A SEAL RING, AND THE SAME WORD SIGNIFIES TO CLOSE, TO SHUT, TO SEAL, ALSO TO AC- COMPLISH, TO FINISH. J.W. SIMONS, EGYPTIAN SYMBOLS, R58.</p>	<p>MARSH, DETERMIN- ATIVE FOR NAMES OF COUNTRIES.</p>  <p>BUNSEN, VOL. 3.</p>	<p>MA, SYMBOL FOR EARTH, COUNTRY & MA, NAME OF THE ANCIENT WORLD. BRASSEUR DE BOURBOURG, TRADANO MA.</p> 
<p>SYMBOLS FOR A. SEE PLATE 40. (MAYAN.)</p> 	<p>THE EGYPTIAN A MEANS HOUSE, HABITATION. AA, THE SAME; HEBR. 'AY, HABITATION, HABITABLE LAND, ISLAND, COAST. BUNSEN, EGYPT'S PLACE IN UNIVERSAL HISTORY, VOL. 5, APPENDIX, PAGE 740.</p> <p>MAYAN AND EGYPTIAN LETTER H</p> 	<p>PALATIAL COURTYARD, ROYAL RESIDENCE.</p>  <p>F.L. GRIFFITHS, COLLECTION OF HIEROGLYPHS.</p>
<p>SIGNS FOR WATER, LIFE, &.</p> 	<p>LETTERS O, U AND N.</p> 	<p>SEE THE WORD. NOVEMBER, 1913, PLATES.</p> 
<p>CARVING ON A XOCHICALCO STONE.</p> 	<p>ALEPH.</p>  <p>CHINESE SHANG, ABOVE.</p>  <p>HEA, BENEATH.</p> 	<p>SEE ARTICLES IN PRECEDING NUMBERS OF THE WORD.</p>
<p>BENNU=PHOENIX.</p> 	<p>VOTIVE AXE.</p>  <p>THE PILLAR, THE LETTER I, THE TREE, THE SWORD AND ARROW ARE SYMBOLS OF DEITY.</p>	
	<p>PARENT PILLAR WHICH GOVERNS THE CONSTRU- TION OF THE PYRAMID.</p> 	<p>FIRE — AIR — WATER — EARTH —</p> 

and to the high priests who were the successors of Quetzalcoatl.

The hanging tongues of the other serpents on the pyramid symbolize death, for the life-giving powers are gone, divinity has withdrawn. LePlongeon translated these serpents as meaning, the sea rose suddenly in all directions, the serpents representing Kanah, the ocean.²⁵ But the serpent also symbolizes divinity, wisdom, life, the earth, the engendered, is a zodiac sign, and so on.

The bowl is shown on the tail feathers of the serpent, and flying towards the bowl are curled motifs which represent, life, water, the letter H, power. This curled motif is evidently an important symbol, judging by the many times it is repeated on the pyramid. It seems to be connected with the curious expression so often met with in American symbology, "something bent over, something curled, something twisted." This is exactly what this motif is, a curled, bent over, twisted "life" symbol. Is it by accident or design that the motif is formed by the little man symbol for the Maya letter A, as shown on Plate 44. This resembles the foetus in its curled up condition, the "beginning of things." This follows the line of thought wherein the ancients used the symbol of the letter A, a pyramid, as the temple wherein lay concealed the body of man. The whole system of hieroglyphics and linear signs evidences having been founded on the idea of man being an epitome of the universe. This curled motif is carved on the Uxmal building, called the House of the Governor. It is also the Greek key or fret. Truly it is a key, the symbol of the beginning of things. This throws a light upon the statements of the ancients that the gods of creation gave them writing.

The serpents on the pyramid are in pairs. This symbolizes duality. Those on the west side are separated by the stairs that lead to the upper story, but the other serpents are divided by a lattice-like motif. This lattice work may be related in its symbology to the checkered and cross hatched symbols. The checkers have been referred to in the pre-

²⁵LePlongeon, *The Pyramid of Xochicalco, Part II, The Word*, November, 1913, pp. 108, 109.

vious article. The crosshatching is shown on a symbol, Figure K, Plate 44; it is called the "cosmic sign." Brinton renders the crosshatching as meaning, strong, mighty, and possibly the number 20, as that number conveys the idea of completeness or perfection in the mythology. The sign is the world, the universe. The crosshatching on it in Oriental symbolism, especially Chinese, conveys the fundamental idea of the dual principles of existence, positive and negative, male and female, upper and lower,²⁶ and so on. It is possible that these meanings apply to the lattice work on the pyramid. On one plane of thought, this lattice motive dividing the serpents may mean that the power of the mighty rent asunder the life in the ocean. It resembles a symbol for "the land in the midst of the waters." It is possible that the lattice motive and the checker motive are both derived from the same square from which the swastika and cross are derived. (See Plates.) Many of these symbols are related to and derived from the pyramid. Figure O, Plate 45, is a pyramid laid flat, in the form of a cross. The lines drawn from dot to dot give us the checkers. There are just forty dots, ten in each side of the pyramid. In order to make the figure perfect, the four central dots have to be merged in one. These four dots are the ones that come at the top of each side of the pyramid. These four dots in one, recall the expressions, "four in one, Lord of the four regions, Lord of the earth, water, air and fire" which is better expressed by the "Lord of the four elements." Merging these four dots gives us just 37 dots in all, which symbolizes divinity, unity. There is something else to be considered here. The peak of the pyramid represents fire; and, being at the top, touches the line of heaven, the above, where God dwells. In this we see a relationship to the cone of a volcano, or burning mountain. It shows how the ancients associated fire with divinity and the peak of a mountain, or the top of a pyramid. From this checkered square we derive a swastika; and now the question presents itself. Is this the origin of the swastika? The swastika may also be drawn in the center, see Figures. The large swastika outside has short ends, because there are

²⁶D. G. Brinton, *Primer of Mayan Hieroglyphics*.

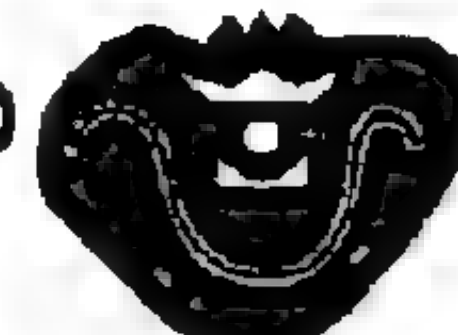
no dots to carry the lines to. Many of the ancient signs of the swastika are to be seen with these short ends. Is this the reason? May not the large swastika have symbolized man revolving, reincarnating? And may not the smaller swastika have symbolized "the life to come," creation, as the center of the cross is the point of creation. It also symbolizes that the head rules the center and four quarters. Here is where the symbolism of the face in the center of the cross shows how deity rules the universe, the sun rules the planets, the man rules the country or government, and, last, but not least, the head is the first to enter through the "gates of birth." Man's head should rule his body.

The pyramid of Xochicalco is a mass of symbolism, and the designs may be construed in many ways. They record a catastrophe, but also record the creation and destruction of a race. The symbols of fire and water many times repeated show how important a part these elements played in this creation and destruction. It seems impossible to believe that this monument may be 11,500 years old. Its construction evidences the intention to build for time, strength, and to record something of great importance to later generations.²⁷ By no means are these studies exhaustive. There is much yet to be studied in this pyramid, but my efforts have been to show: **First, that the pyramid cross and swastika originated in Atlantis (the Garden of Eden). Second, that the pyramid with its related symbols and signs were the basis for the remote linear and hieroglyphic systems of writing, and that these systems of writing were the basis for the ancient forms from which our modern alphabets are descended. Fourth, that the builder of the Pyramid used these symbols to record the disaster to a land in which civilized man had his origin, a land that was modeled and governed on the plan of the human body, as man is an epitome of the universe. Fifth, that LePlongeon's theory is correct in that this pyramid was built to commemorate the sinking of the land of Atlantis (MU).**

After the deluge, the nations of both hemispheres developed along different lines, the head no longer governed,

²⁷The Word, December, 1913, pp. 166, 167.

PLATE 45.

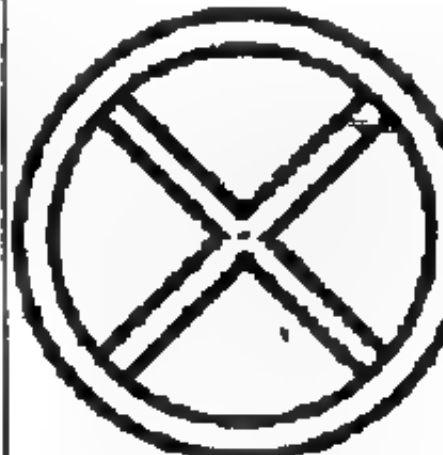
SEE PLATE 17.
TROJAN VASE."ALAU, THE CHILD
OF THE BASIN OF WATER.""LAND OF THE SUN".
LE FLONDEON, QUEEN MOON.

SYMBOLS OF "ATLAN".

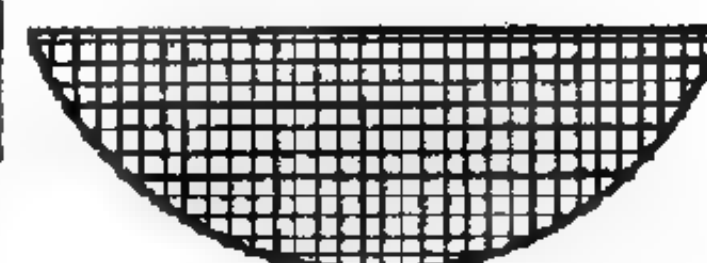
THE LAND OF MU.
LE FLONDEON, QUEEN MOON.LUUMIL, LAND IN, OR
SURROUNDED BY WATER;
ALSO SYMBOL OF SUN AND DAY.

NOTICE HOW THIS
SHIELD OF THE CHILDREN
OF THE SUN IS ENCLOSED
WITHIN AN INVERTED
BOWL. DEATH OF
THE LAND IS SYMBOLIZED.
THIS SHIELD IS CARVED
ON A WALL AT ULMAL.

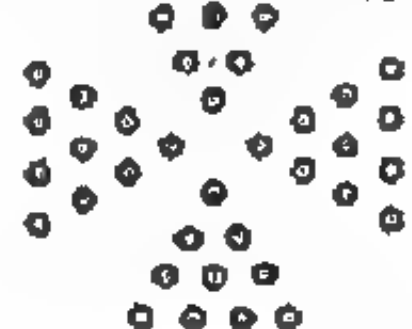
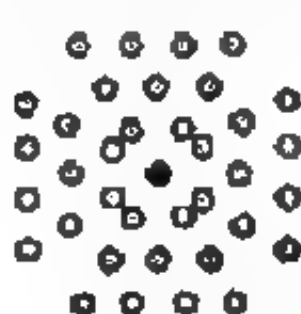
IN 1869, THE ABBÉ
BRASSEUR DE BOURBOURG
SHOWED IN HIS TRANSLATION
OF THE TROJAN
MANUSCRIPT, THAT
A CROSS WAS A SYMBOL
OF ATLANTIS.



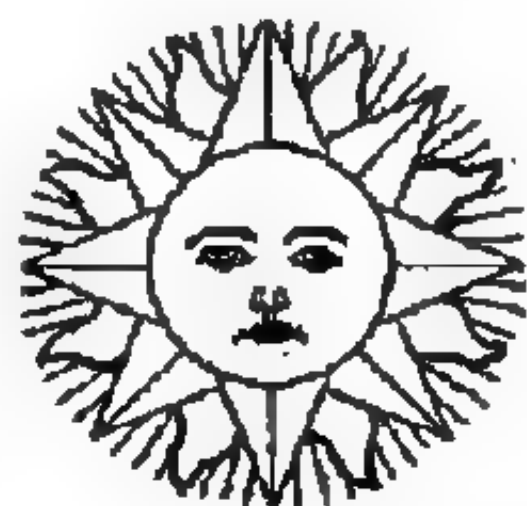
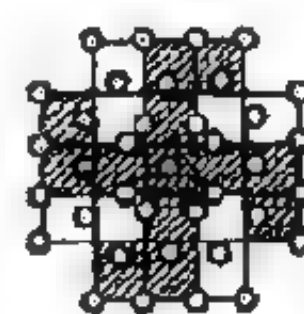
EARTH-COUNTRY-DOMINIONS

STONE,
PYRAMID
OF XCHICALCO.
N1, POINT, SUMMIT.
XI, RISE OVER, APPEAR OVER.
SEE THE WORD, MAY, 1914, P. 97.BOWL
LETTER VALUE K.LORD,
MASTER.

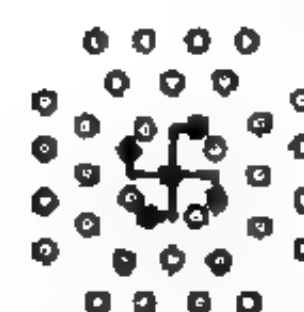
(BASKET WOVEN OF REEDS.)

CHAMPOLLION LE JEUNE, PRÉCIS DU SYSTÈME
HÉROGLYPHIQUE DES ANCIENS ÉGYPTIENS.FIG. O. THE FOUR
SIDES OF THE
PYRAMID—LAID FLAT.
40 DOTS.37 DOTS WHEN
APICES COINCIDE.

DERIVATION OF THE SWASTIKA.



POINT OF CREATION.



BE=

FOOTPRINTS.

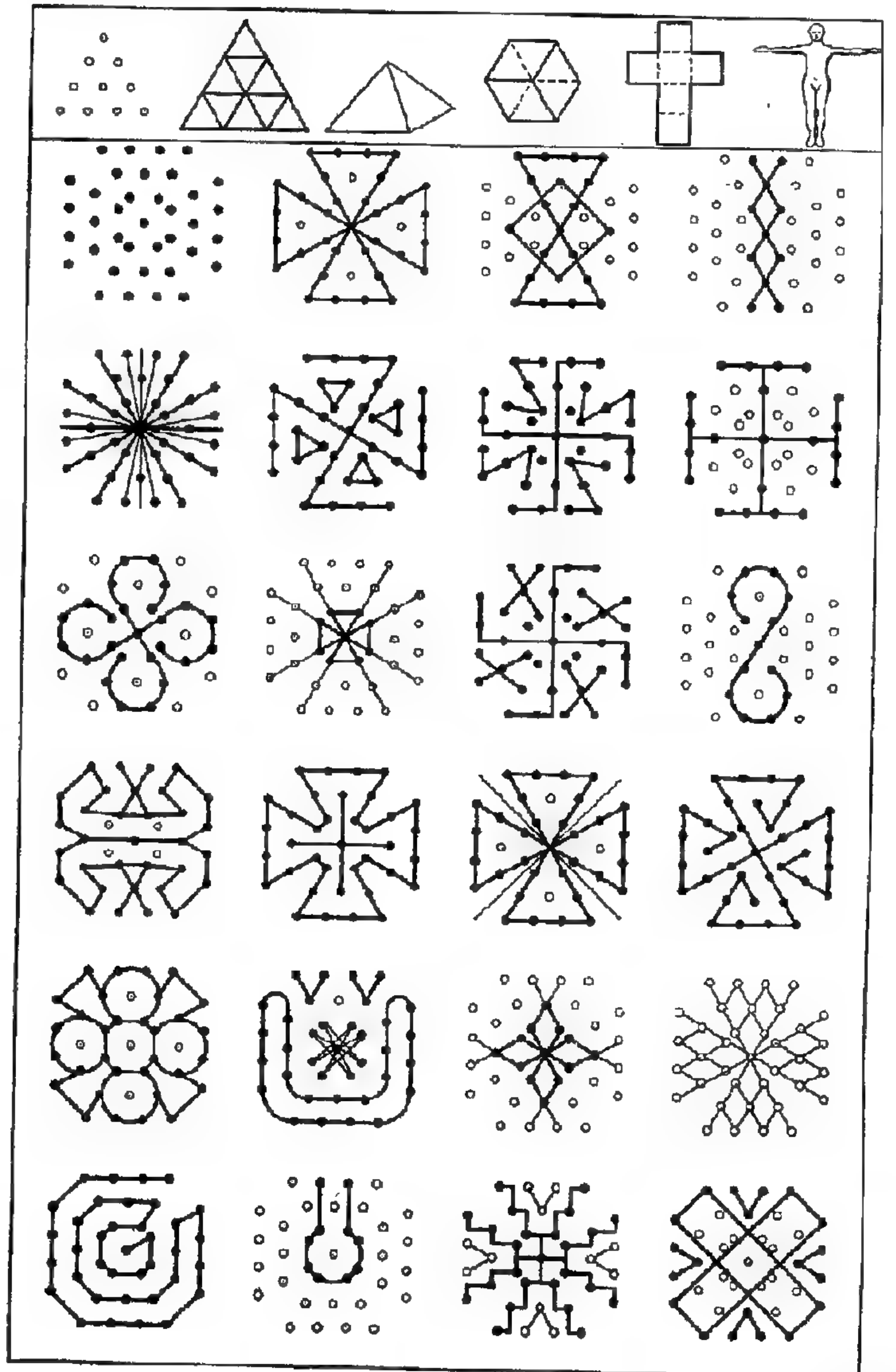


LAMAT,

SUBMERGED
LAND.

AT THE DAWN OF HISTORY, AS KNOWN TO US, APPEAR THE PYRAMID, CROSS AND SWASTIKA, WHICH WERE SYMBOLS OF GOD, THE ZODIAC, SUN, EARTH AND MAN. THE CROSS AND SWASTIKA ALWAYS SYMBOLIZED "THE LIFE TO COME," THUS SEEMING TO BREATHE FORTH A PROMISE OF THE RESURRECTION TO MAN IN THE MIDST OF HIS STRUGGLE FOR WORLDLY EXISTENCE.

PLATE 46.



the land in the center of the cross had sunk beneath the ocean. The head was cut off, the spirit of God no longer dwelt with man. This was the fall of man. Then it was that these symbols were debased which originally were used for writing and to teach the laws of creation. Then came the night of the ages, out of which man has been slowly evolving. Even this thought seems to be symbolized on the pyramid by the figure of a headless man walking; but, without spirit power, he is of the earth. The symbols shown on Plate 44, Figure M, may mean that the land of the cross, Atlantis, is "sealed, closed." The oblong symbol that stands for the letter M also has the value of the Maya word Má. This was the ancient world. The Egyptian symbols have the same values. (See Plates.)

The cross and swastika are signs of the sun. The Children of the Sun spread over the world in prehistoric days; they were red men. In the Hebrew, ADM (Adam) means man, and the color red.²⁸ The first story of the Xochicalco pyramid was painted red. Red as the image of fire designated love, the universal tie of beings.

For many centuries our forefathers called Herodotus the "Father of Lies." To-day he is quoted as an authority. Plato's story of Atlantis is called "Plato's Myth." It is possible that in remote ages land connected the continents of America, Africa and Europe. That may have been the time of the ice age in northern Europe.²⁹ The land subsiding on each side would have made Atlantis the large island-continent, like that described by Plato. This great Island must also have been subject to volcanic action through the centuries following, which eventually caused its complete destruction, perhaps coupled with some outer cause, as the comet mentioned above. It is known that deposits of volcanic ash cover the submerged lands on Dolphins Ridge, of which the Azore Islands form part.³⁰ There are submerged lands off the coasts of Spain and Africa, and the West Indies are subject to-day to volcanic action, as evidenced by the disaster at St. Vincent and Martinique a few years ago; during which time changes are said to have oc-

²⁸ John W. Simons, *Egyptian Symbols*, p. 65.

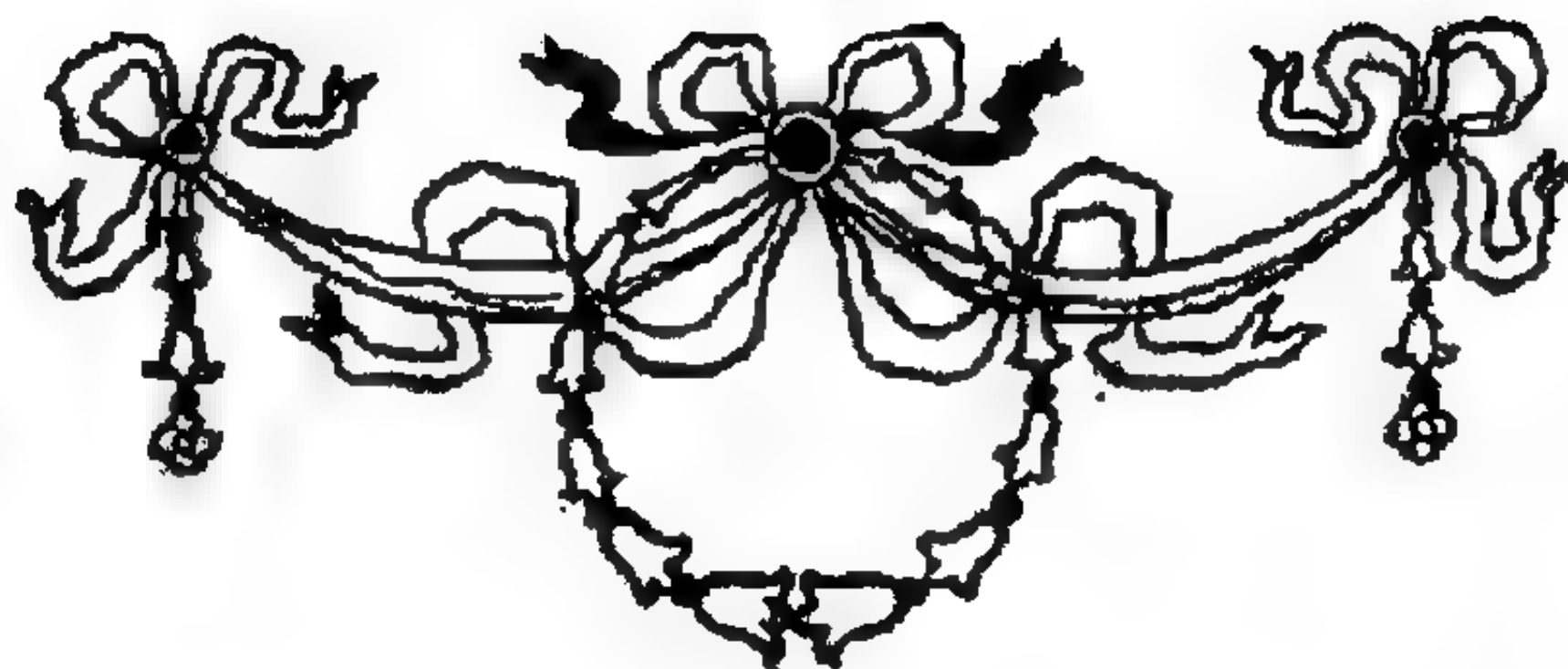
²⁹ ³⁰ Donnelly, "Atlantis," Chap. v., p. 50.

curred in the ocean's bed. Carib legends state that the god Hurakan tore the West Indian Archæpelago away from the mainland.³¹ The earth is millions of years old. We do not know the origin of civilized man and of events prior to what is to-day called the beginning of history; all is legendary. Man has been wandering over the earth for countless centuries. Barbaric tribes when powerful invaded the countries of more civilized people; conquered them and overthrew their religions. The gods of one nation usually became the devils of the conquering nation. The rise and fall of nations is symbolized in man's life from birth to death, progress to the zenith, and then retrogression.

In freeing our minds from ancient prejudices which are said to be "the idols to which human reason most readily bows and which are most detrimental to the advance of knowledge," the question presents itself. May not the fall of man have been the abuse and degrading of mental and spiritual knowledge and power and the debasing of the physical body and sex powers? One cannot reasonably accept the teachings that the laws governing the creation of a being are vile or evil. It is the debasing of them that makes them seem so. Nothing created by the Omnipotent is vile or unclean. God made these laws, and the whole scheme of this world is based on them. The child is the beginning of things, and it symbolizes the universe.

In the study of Archaeology, branches of science, such as astronomy, geology, ethnology, philology, legendary history, religion and symbology, ought to be considered. Each worker seems to take a stand at variance with the other, yet each has a thread which—like the ribbons of the maypole—leads to a common center. The mysteries concealed in those carved stones of Central America may yet be revealed. Who can put a limit to the possible future scientific achievements of mankind? Discoveries and inventions go on, and each worker adds his brick or stone in building an immense structure, the invisible plan of which is in the hands of the Supreme Architect, God.

³¹The Word, March, 1915 (Part X.).



MOMENTS WITH FRIENDS

What is a good way to connect the states of waking and dreaming so that there is no interval during which the sleeper is unconscious?

The subject of this inquiry is one which is usually not considered. Those who have considered it have generally thought it to be not worth while. But the subject is important. Although the unconscious interval between waking and dreaming cannot be done away with as long as man is nothing more than man, it can be shortened considerably. In the waking state a man is conscious of the things about him, and in a certain way he is conscious of himself. In the dreaming state he is conscious in a different way.

The real man is a conscious principle, the conscious light within the body. He, as that conscious principle, contacts in the waking state the pituitary body, which is a gland embedded in the skull. At the pituitary body nature communicates to him information concerning the involuntary operations which are carried on in the body, such as breathing, digesting, secreting, and the results of these operations as pleasurable or paining the nerves. The senses, by means of the nerves, make the conscious principle aware of the things in the world. Nature acts on this conscious principle from within and from without. During the waking state, from within as to the condition of the man's body; from without as to the objects of sense perception in the world. Nature acts on him through the sympathetic nervous system, the re-

coding station of which, in the brain, is the pituitary body. A human has his hold on his body through the central nervous system, the governing center of which is also the pituitary body. So the conscious principle is in contact with nature through the pituitary body, and reacts on nature and has its hold on the body through the same pituitary body.

The pituitary body is the seat and center from which the conscious principle receives impressions from nature and from which the conscious principle controls, acts with or acts against nature by means of the central nervous system. The flashes of contact in the waking state on the pituitary body interfere with and restrain the involuntary and natural functions of the body. That flashing light on the pituitary body places a strain on the natural operations of the body, and prevents the life forces from repairing the tissues and organs and machinery of the body, and so keeping it in vigor. The light flashes keep the whole body in tension, and if the tension were continued long enough death would follow, as no life forces can enter while the body is in tension under the influence of these flashes. To keep the body going it is therefore necessary that the body has periods when it is not interfered with, and when it can rest and recuperate. For this reason a period of what is called sleep is provided for the body. Sleep furnishes a condition to the body where the life forces can enter, repair, and nourish it. Sleep is possible when the light of the con-

scious principle ceases to flash on the pituitary body.

The conscious principle is a part of the mind; it is that portion of the mind which contacts the body. The contact is made through the central nervous system and is governed through the pituitary body. Waking is the state resulting from the connection existing between the central nervous system and the sympathetic nervous system by means of the common center, the pituitary body. As long as the conscious principle flashes its light on the pituitary body a man is awake—that is, aware of the world. As long as impressions are given to the conscious principle through the sympathetic nervous system, the conscious principle keeps its light flashing on the pituitary body and so grips the whole physical body. When the body is too weary from exhaustion and is depleted of its vital force it cannot receive impressions from nature and can therefore not transmit them to the pituitary body, even though the mind would there receive them. That is the case where the body is tired but the mind wants to be awake. Another phase is that where the mind itself is indifferent to impressions it may receive from nature and is itself ready to withdraw. In both cases sleep will result.

Sleep sets in when the switch connecting the two sets of nerves in the pituitary body is turned so that the connection is broken.

After the connection is broken the conscious principle is in a state of dreaming, or in a state concerning which no memory is retained. Dreams occur when the conscious principle flashes, as it often does, upon the nerves of the senses, which are connected with the brain. If the conscious principle does not flash upon these nerves there are no dreams.

During the waking hours the conscious principle is in intermittent, flash-like contact with the pituitary body. This flash-like contact is what man calls consciousness, but in fact that is not consciousness. However, as far as it goes, and inasmuch as it is all that man in his present condition can know

of himself, let it, for the sake of brevity, be called consciousness. That is the basis on which he stands in his waking state. He would hardly be conscious or aware of anything if the exterior world did not act on him and stir him up. While he is stirred up by nature he is conscious in various ways, and the total of all the pleasurable or painful sensations is what he calls himself. The residuum of the total of the impressions furnished by nature he identifies as himself. But that is not himself. This totality of impressions prevents him from knowing what or who he is. As he does not know who he is, this mere statement will not give much information to the average man, still it will be of value if its meaning is realized.

There is, as a man goes to sleep, a dark period between being conscious in the waking state and being conscious in the dreaming state. This dark period, during which man is unconscious, is caused by the break in the connection when the switch is turned off and the light of the conscious principle no longer flashes on the pituitary body.

A man who is not conscious of anything apart from the impressions received through the senses in the waking state or the dreaming state, is, of course, not conscious of himself, as it is called, when no sense impressions are received, either in waking or in dreaming. The conscious light has to be aware of itself apart from the senses in waking or dreaming, in order that a man may be conscious. If the light is not conscious of itself and of a state entirely different from what it is known as in the waking and dreaming states, then it cannot have an unbroken conscious period between the two states. Although man cannot be continuously conscious, he may shorten the interval during which he is not conscious, so that it may seem to him that there is no break.

Before the answer to the question can be understood the existence of these facts has to be understood, even though the facts themselves may not be realized. When these facts are un-

derstood, one who wants to be conscious during the dark period between the waking and the dreaming state will understand that that conscious condition is not to be lived in merely at the time in view, unless that conscious condition exists during the waking and the dreaming states; in other words, that a man has to be more than a man

who is conscious of what he calls himself, but who is in reality only the residuum of the sum total of the impressions which the senses make on the conscious light of the mind. He should be conscious that he is the conscious light of the mind, as distinct from the perception of the things on which the light is turned.

A FRIEND.

AWAKE, O MY SOUL

By Estelle Z. Huselton

Awake, O my soul, and list the glad tiding;
The world is all weary of Winter's long biding;
Spring draweth nigh, she leaps from her hiding;
Awake, O my soul, Awake.

Awake, O my soul, and list the glad ringing;
The world is all joyful with Spring's merry singing;
Sunshine and flowers to her lithe form are clinging;
Awake, O my soul, Awake.

Awake, O my soul, and grasp the great teaching;
That Winter and Spring are alternately preaching;
Truth's correlation, for which mankind is reaching;
Awake, O my soul, Awake.

Awake, O my soul, to Life's great unfoldment;
In the workings of nature read her extolment;
With Gods and hierarchies prepare for enrollment;
Awake, O my soul, Awake.



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NATURE GHOSTS.

Nature Ghosts and Religions.

THERE are places on the surface of the earth which are magical, that is, are naturally favorable to the coming in touch with nature ghosts and nature's forces. There are times when certain magic can be done more effectively and with less danger than at other times.

The founders of the nature religions and some of the priests who carry on the religious ceremonies of such religions, are acquainted with such places and build their altars and temples, or hold their religious ceremonies there. The forms and times of the ritual will be in conformity with solar aspects, such as the seasons of the year, solstices, equinoxes, and with lunar and stellar times, which all have certain meanings. These nature religions are all based on the positive and negative, the masculine and feminine, forces in nature, the action and work of which are made known to the priests by the Great Earth Ghost or by lesser earth ghosts.

In certain epochs there are more nature religions than in others. At no time will all the nature religions disap-

pear, as the Great Elemental of the Sphere of Earth and the earth ghosts in him desire human recognition and worship. The nature religions are chiefly religions based upon the worship of the fire and of the earth. But whatever be the religion, all the four elements will be found playing a part in it. So fire worship, or the worship of the sun, makes use of air and water, and so the earth religions while they may have sacred stones, mountains, and stone altars, also worship the other elements, in such forms as holy water and sacred fire, dances, processions and chants.

In ages like the present century, religions do not flourish along these lines. People educated under modern scientific views consider the worship of stones, altars, geographical places, water, trees, groves and sacred fire, superstitions of primitive races. The moderns believe they have outlived such notions. Yet nature worship does and will continue after the scientific views have been outgrown. Many a learned man holding the views of positive science and professing at the same time the faith of one of the modern religions, does not stop to consider whether his religion is a nature religion. Were he to inquire into the matter he would find that his religion is indeed a nature religion, by whatever other name it may be called. He will find that thought of the fire, the air, the water, and the earth, is the object in the ceremonies of worship. The use of lighted candles, chants and sounds, holy water and baptismal fonts, stone cathedrals and altars, metals and burning incense, are forms of nature worship. The temples, the cathedrals, the churches, are built on plans and proportions showing the worship of nature, the worship of sex. The entrance to the temple, the aisles, the nave, pillars, pulpits, domes, spires, crypts, windows, arches, vaults, porches, ornaments and priestly garments, conform in shape or proportionate measurements to certain objects worshipped in nature religions. The idea of sex is so firmly rooted in the nature and the mind of man, that he speaks of his gods or his God in terms of sex, whatever he may call his religion. The deities are worshipped as father, mother, son, and man, woman, child.

Religions are necessary for the people. It is impossible

for mankind to do without religions. Religions are necessary for the training of the senses in relation to the elements, from which the senses come; and also for the training of the mind in its development through the senses, and conscious growth out of the senses and towards the intelligible world, the world of knowledge. All religions are schools, through which the minds which are incarnated in bodies on the earth pass in their course of education and of training in the senses. When the minds have, through many series of incarnations, taken the course of training offered by the various religions, they begin, by the inherent qualities of the mind, to grow out of those religions after they have been trained through them in the senses.

There are different grades of religions: some grossly sensuous, some mystical, some intellectual. All these grades may be combined in one religious system, to offer sensuous, emotional, and mental nourishment to the worshippers of a religion, according to their individual desire and enlightenment. In this way the ghosts of the fire, the air, the water, and the earth may all receive their tribute from the worshippers of one system, if it is comprehensive enough. Although nature religions are instituted and carried on under the spur of the elemental gods, some of whom are very powerful, yet all religious systems are watched over and checked from the start and during their continuance by the Intelligence of the Sphere of Earth; so that the worshippers cannot exceed the limits of the law, which provides concerning the operation and sphere of religions.

The minds who outgrow religions, worship the Intelligence of the Sphere. Before they are ready to reverence the Intelligence, they declare that the powers and actions of the mind do not satisfy them, as it appears to them to be cold; whereas, the accustomed mode of nature worship gives them the comfort of the senses, by furnishing them something with which they are familiar, something that they can grasp, and which tolerates a personal application to them.

The particular religion or form of worship into which people are born or to which they are later attracted, is determined by the similarity of the elementals in them and the

nature ghost worshipped in the religious system. The particular part the worshipper takes in a religion is determined by the development of his mind.

In every reputable religion the opportunity is afforded, and even suggested to the worshipper, of passing beyond mere worship of sensuous objects glorified, on to the worship of the Intelligence of the Sphere. To a man who wishes to go beyond the worship of glorified sensuous objects, the worship of personal gods is unacceptable, and such a man will give reverence to the impersonal Universal Mind. According to the man's intelligence will this Universal Mind, or by whatever name he prefers to speak of it, be the Intelligence of the Sphere of Earth or a higher Intelligence. Those, however, who hold to nature worship, will desire to be in a holy land, at a sacred shrine, on or in sacred ground, at a holy river, or lake, or spring, or confluence of waters, or at a cave or place where the sacred fire issues from the earth; and after death they want to be in a paradise which has features appealing to the senses.

Sacred Stones and Nature Ghosts.

Within the innermost solid earth are magnetic currents, which pulse and issue at points on the surface of the outer earth. These magnetic influences and elemental powers which emanate through the surface of the earth affect and charge certain stones. A stone so charged may become the chief center through which the sovereign of the element will act. Such stones may be used by those who have the power to connect the elemental influence with the stone, in the founding of a dynasty or the inaugurating of a new power in governing a people. The center of government will be wherever the stone is taken. This may or may not be known to the people, though it is known to its rulers. To this class of stones may belong the stone called Lid Faile, which is placed under the seat of the Coronation Chair, now in Westminster Abbey, on which the English kings have been crowned since the Lid Faile was brought from Scotland.

If a stone is not naturally charged, one who has the power may charge and connect it with the elemental ruler. The destruction of such a stone would mean the end of the dynasty or power of government, unless prior to the destruction the power had been connected with some other stone or object. Because the destruction of such a stone would mean the end of the power, it does not result that any one opposed to that power could easily end it by destroying the stone. Such stones are guarded, not only by the ruling family, but by elemental powers, and cannot be destroyed unless karma has decreed the end of the dynasty. Those who attempt to injure or destroy such a stone are likely to challenge their own misfortune.

Dynasties and Ghosts.

Many European dynasties and noble families are supported by elemental powers. If the dynasties turn their opportunities to base ends, they find that the nature ghosts, instead of giving them support, will turn against and extinguish them. It is not so much that the elemental powers are opposed, as that the Intelligence of the Sphere will no longer allow the members of such families to carry on their evil doings. The limits to which they may go against the law are set, and the Intelligence observes them. If the common weal of the nation, or of the world through the nation, is furthered by an existing state of affairs, much of a strain may be put by the sovereigns and nobles on their karma, without precipitating their ruin. The individuals of these families pay their debts in another way.

Initiations and Ghosts.

From the openings in the outer earth, where the occult currents issue from the hidden inner worlds of our planet, come fire, winds, water, and magnetic force. At these openings the priests to be sanctified for the worship or communication with the element, are brought in touch with the nature ghosts of the element, make a compact with them,

and receive from them the gift of understanding the workings of some of the nature ghosts, and of commanding some of the elemental forces, and, above all, receive an immunity from dangers which threaten those not sanctified. The neophyte may, for these ends, be placed on a stone through which a magnetic force flows, or he may be immersed in a sacred pool, or he may breathe airs which will envelop him and raise him from the ground, or he may breathe in a flame of fire. He will come out from his experiences unharmed, and will possess a knowledge which he did not have before the initiation and which will give him certain powers. At some initiations it may be necessary for the neophyte to go through all of such experiences at one time, but usually he passes through trials appertaining to and gives allegiance to the ghosts of one of the elements only. If any who are unfit should take part in such ceremonies, then their bodies would be destroyed or seriously harmed.

A nature religion is instituted by men who are specially selected by the ghost of that religion. Those men who are thereafter initiated as priests are accepted, but usually not selected, by the god. Then there is the large number of worshippers, who take certain vows, profess creeds, assume obligations of worship. While these pass through certain ceremonies, few of them pass through or even know of the initiations into the elements, or have powers over lesser elementals given them by the ghost of the element. Those who are initiated into the elements have to pass through a long and severe training to adjust their bodies to the new powers and influences with which they are to come into contact. The time required varies according to the nature and development of the bodies, and the power of the mind to control and bring the elementals in the body into line with the elementals outside in nature.

Occult Societies and Nature Ghosts.

Aside from worshippers of religious systems, there are secret societies in which nature ghosts are worshipped. There are also individuals who want to practice magic, but

belong to no society. Some of the societies try to follow certain formulas given in books, or held by traditions. The men in them are often not able to sense or to know the elementals directly, so they have to obey the rules given them to come into contact with elementals.

The groups practicing magic have special places where they meet. The places are selected to permit the action of the elementals with as little hindrance as can be. The room, building, cave, are oriented, and the rulers of the four quarters and elements invoked, according to the given rule. Certain colors, symbols, and things are used. Each of the members may be required to prepare certain tools. Talismans, amulets, stones, jewels, herbs, incense, and metals may be employed in the outfit of the group or the individual. Each member takes a certain part in the work of the group. Sometimes astonishing results are obtained in such groups, but there is much room for self-deception, and the practice of fraud.

The individual who works alone too often deceives himself and tries, perhaps unintentionally, to deceive others as to the results he gets from his magical practices.

Elementals are abroad in the world at all times and at all places. However, the same elementals are not always active at the same place. Time changes the conditions at a place, and provides different conditions for different elementals to act in the same place. While one set of ghosts is present or acts at a given place at one time, another set is present and acts at another time. In the course of twenty-four hours, different elementals are present and act, at a given place. Likewise, the elementals act differently as the months progress and the seasons turn. One can easily notice in himself or others the different sensations produced at dawn, at sunrise, during forenoon, until the sun is at the zenith, and then during the waning day and the twilight, the evening, and at night. The same place is different in the sunshine, under moonbeams, and in darkness. There is a reason for the difference in the sensations produced. The sensation is the influence which the elementals present produce upon the senses.

To be continued.

MY FATHER'S BUSINESS

By Aquila Kempster.

"Wist ye not that I must be about my Father's business?"—Luke II, 49.

PROBABLY the most important phase of a father's mundane business is the begetting of a son, and in the same purely material sense we may consider the son as just about what the father makes him. For even if, when he arrives at the so-called years of discretion, he fails to follow his father's wishes in either his general conduct or the specific business of making a living, he must still be considered, by virtue of his heritage from his father, as really engaged in the father's business. Because whatever vocation he does follow and however it may be opposed to his parent's idea of what he should do and be, he is only capable of following it by virtue of the potencies handed down to him by heredity.

So, whether he and his father realize it or not, we may assume that every son is in reality going about his father's business. This being so, we must recognize that the boy is not only following his father's, but his father's father's business. And that idea leads us back through a long vista of ages of heredity during which potencies have been secreted and energized and developed and handed down for the use of any hypothetical young man whose career may interest us.

We must also remember that along with these material potencies, which he has received from his earthly parents for the building of body and brain, he has himself brought another heritage, of spiritual potencies, also derived from a father. But in regard to this heritage and this father we must affirm a much closer and more intimate line of descent. For truly this young man's spiritual heritage has descended to him as the fruit of his own loins. He himself has created, as a father, the spiritual heritage and the status he now

enjoys in life as a potential son of God. And as the physical heritage was being built up through a long line of animal and human, flesh and blood progenitors, so, in similar manner, has its spiritual counterpart kept pace. But in the later line the son has been his own creator, his own heir, his own heritage.

So we find two distinct and often antagonistic sets of potencies inherited by this hypothetical young man, a spiritual and a material; the material and lower of which will undoubtedly sooner or later have to make atonement with the higher before the true business of living can be said to commence.

Before such atonement can be made, however, the law of his being demands that he shall experiment with and learn the meaning and value of these lower potencies; that he shall demonstrate his ability to put his material heritage to practical use; which means that he must develop it with the view of using it to provide his bread and butter, and, incidentally, as much cake as possible. And, as many capable advisers and teachers will be found to guide his efforts into the channels best suited for the exploitation of his latent capacities, it will be easily possible for the whole of his education to be directed towards business efficiency. Besides which, he will, provided he has received a fair legacy of sex potency, be swayed and moved and enthused by the spirit of the times about him. The struggles and successes, the ambitions and loves and joys; yes, and the failures, defeats and sorrows of the men who are touching him and hedging him about, will affect him so vitally that he needs must share with them their hopes and enthusiasms and despairs. So with life flaming before him in vivid pictures; with the causes of success and of failure written large across them all, he should, with comparative ease, be able to avoid those ways that mark the end of joy and the beginning of sorrow. And really, with all these signs and a fairly clear head to read their meaning, the young man of today should be able to choose and advance in a career with at least a reasonable chance of what we call "making good."

So much for the material heritage. The methods for

its successful exploitation are placarded all over the land. Newspapers and magazines advertise them; business and technical schools assure you a professional start through them. So that he must be a rather stupid or a very unfortunate young man who cannot get along in the business life of to-day.

But how about the other heritage, the spiritual one, that isn't intrigued by all this fuss about making a living? That has business of its own, and is not much interested in the bread and butter campaign. How about the opportunities for its progress and development? How do they compare with those offered to the aspirant for material success? In short, how is a young man, who has become desirous of experimenting with the true issues of life, to set about it? What educational sources are there open to the man who has decided that the true business of life is the conscious and intelligent education of his own soul?

Well, presumably, he will depend largely on teachings from the sacred writings of the people among whom he has been born, for these are recognized authorities on the best methods to be used in setting about this new business in which he has determined to invest. The scriptures then, as interpreted by himself or his spiritual advisers, will usually be his chief source of inspiration. And it does not make the remotest difference whether he be a Mohammedan studying the Koran, a Hindu, his Vedas, or a Christian, his Gospels. For all scriptures teach the particular truth that is best suited to the temperamental limitations of the peoples for whom they were written. And probably the truth is not more diluted than is necessary for its seeker's welfare.

A careful examination of the recipes given for the apotheosis of the soul by the different scriptural authorities seems to suggest that there are as many ways of becoming immortal as there were said to be ways of getting to Rome. Also, the conditions advertised as existing at the other end of this spiritual rainbow appear to be as varied as the ways of reaching them; or, perhaps, it would be better to say as varied as the temperaments of the seekers.

Thus we have a thoroughly temperamental Nirvana for

the essentially metaphysical Hindu, where he can retire within his own essence if he so wills, and weave and pursue to his soul's content, the elaborate mental abstractions which belong to his idiocratic temperament. But the more alert and sensual Mohammedan finds a very different heaven at the end of his rainbow. In his abode of the blessed much pride of conquest is not stultified even by the possession of many adoring houris. And our Christian heaven? Well, we are a rather concrete objective people, and have accepted the true Jewish symbolization of material power in a spiritualized Heavenly City, which just naturally has golden pavements and gates of pearl; and the whole place gemmed about with the most expensive jewels discoverable.

Symbolical, allegorical—what you will. Yes, of course; but still reflecting fairly the kinds of mentality to which such symbols have appealed. And the point to be arrived at is that neither the Mohammedan, the Hindu, nor the Christian, could, by any conceivable argument, be induced to rest comfortably in the heaven of the other. The particular heaven they have prefigured, visualized, for themselves through long ages, is the one to which they must go if they are to have any heaven at all. And if what they have prefigured has been due to their temperamental incapacity for figuring any other way, then each heaven, however different, is justified by its creators.

This brings us back to our problematic young man who is seeking the way of eternal life. We will suppose him to belong to the Occident, to be one of ourselves; and we might also suggest that he has in his earnest seeking striven with both the Koran and the Vedas, having quite possibly decided that the Christian Gospels did not go into the thing scientifically enough for a really earnest student. Of course, he has easily seen through the sensuous scheme of the faithful Moslem and decided that it would not do—not for him anyway. But the Hindu! Well he has plunged deep into that shadowy esoteric sea; so deep, in fact, that he is beginning to wonder if he will ever touch bottom and get back to the top again before his breath gives out.

To be just, though, we will acknowledge that, given a certain subjective mental trend, the earnest seeker might find in those elusive depths the key to that spiritual freedom which he had decided the scriptures and the gods of his own people were unable to give him. For we have heard that if a man will sit and concentrate his mind sincerely on some such work as the Bhagavad-Gita and with equal sincerity strive to follow the illumination which he will receive therefrom, that man will, after a time, grow and spread like a green bay tree, and that he will in due course come into his own particular spiritual heritage which will exactly correspond with his capacity to respond to what the poem had to give.

True beyond the shadow of a doubt! But surely, given the identical conditions of sincere aspiration, any persistent devotee of any pure ideal would reach exactly the same measure of illumination—that of his capacity for absorbing light and that of the ideal's quality for lending itself to that absorption.

So we seem finally driven to the conclusion that all roads do lead to heaven, as they did to Rome; and that we need not concern ourselves overmuch with fears of our final destination, but should devote considerable care to the choice of the way best suited to our recognized limitations. It should be remembered also that there is danger attached to this very latitude of choice. The gods of our fathers and their laws may be simple, homely matters, so homely and familiar that, perhaps, we have come to regard them a little carelessly; and, to be sure, they do not seem to have shown us anything very startling of late that would hold us to them either by reverence or awe. In fact, we are quite doubtful about the reality, the vitality, of our whole pantheon, while other gods, strange gods, appear relatively stronger and of more importance by reason of that strangeness. For there is among us always, and especially in emotional, religious natures, a weakness for the strange, the adventurous, the sensational. True, some of us like our emotional stimulants in homeopathic doses; but alas! many others will accept the biggest allopathic jorum they can swallow. But if we do

run after strange gods in this fashion merely because they are strange, as so many surely do, it is certain to prove a costly experiment.

This means actually that the God of our fathers is a jealous God. And if I decide that my heritage as my father's son is unworthy of me, and deliberately leave it and his gods, and set myself to serve other deities, however worthy, there is no question of the result. I may thrive for a time according to the measure of my aspiration and persistent effort. But be quite sure I will have to return sooner or later—perhaps from a very high estate—and humble myself with sacrifice, and make atonement with the God of my own people and my own house. In this respect, too, we should clearly understand that we of this day and generation have certain defined methods of spiritual education set plain before us. Also, that many who have used these methods have given testimony as to their efficacy. And it seems that it would be the part of wisdom that we who are striving after such illumination as we are capable of receiving should be most careful how we neglect the light that is set before our eyes—merely because the lamp that bears it is an ordinary commonplace household affair. True, the light has served father pretty well; but he's getting old and so are his methods, while I'm young; and that makes a great difference. I have a strong body, have taken my growth well, have had a decent education—possibly the advantages of a university career—and really by now I feel that I am a person of discriminating taste and some importance—if you won't think me too conceited. I'm twenty-one, or twenty-two, or three or four or five, and I suppose it is about time I showed the stuff I am made of.

But father's business! Well, I feel that with my advantages I ought to start a bit mark higher than that, you know. I want to make my own mark; to be something of a hero, in fact, though, of course, I don't say it out loud like that. But really, even if father's business has given me a lot of advantages, surely that is no reason why I should be expected to go back now and settle down in an old-fashioned rut like that.

This mental attitude is frequent, as we are all probably aware. It is the inherent repugnance of the young to the shackles of routine and dullness and all the uninteresting disciplinary exercises that loom so implacable across the threshold of adolescent youth. But even so, it must not be assumed that adolescence has no inspiration; for truly it may occasionally have vision—illumination so sharp and clear and convincing, as to be quite compelling. When it has, the boy will probably answer somewhat as Jesus did to his parents when they reproached him. You remember how he astonished them with: "Wist ye not that I must be about my father's business?"

But for one case where pure illumination such as this holds a young man back from what his father considers the business best suited to him, ninety-nine hold back for lack of sensational appeal.

But suppose we assume a case in which the spirit is awake and has become dissatisfied with the opportunities offered for expression in such famed careers as those of a soldier or a sailor, or a tinker or a tailor. These may be all very well as a material vocation, but as a spiritual avocation, they have lost their charm.

A young man with such spiritual instincts stirring would, from his youth up, be naturally wary about making his choices, avoiding many sensuous things which his fellows would welcome with avid pleasure. Possibly he is hardly conscious of this wariness; it rises in him uninvited, but impossible of denial. Still, it is no free gift. Rather is it something he has earned in past lives, and we may be sure he has paid the full price for any immunity he may seem to enjoy in the present one. So we may suppose he will arrive at adolescence without having suffered any setback serious enough to prove a handicap to his later spiritual expression. And here it might be well to note that there can be no revolutionary spiritual uplift in any young man until this magical period of adolescence is rounded out. That means until he is girded about with the very essence of both his manhood and godhood—sex.

And regarding sex, it will perhaps be enough to recog-

nize in passing that the understanding and conquest of this creative principle, which attracts to man all of his desires, high and low, and is, in fact, the very essence of his godhood, is of such importance that it is impossible to overestimate it. For no man will be able to receive any true illumination without paying in return its exact value. And the only acceptable exchange on the spiritual plane is sex currency. This being so, the importance of taking strict account of our solvency becomes obvious.

But our hypothesis concerns a young man who has made his mistakes and paid for them, as all men must, by bitter experience in bygone lives. Those lives are past; his lesson is learned, and now at last the realization presses in on him that he is free to really live. His body is youthful and strong, his nerves controlled and quiet, and his mind serene. And above all, the inner laboratory, where sex is functioning with the creative spirit, is in good working order. So far, however, the direction of the vital spiritual urge has been concerned entirely with the perfecting of the human machine with which it is to express, later, its higher aspirations. So the animal in the boy has leaped and danced and laughed and sung, out of sheer delight of living, and the mental in him has looked on at the antics approvingly, and, perhaps, at times pondered over them and many other things, comfortably, without disturbance yet a while. But at last comes a vague discontent—and then the waking. Spirit stirs in him, whispers, and he begins to realize that life means something more than the mere animal delight of living; something more than the pleasant meditation on life and its varying sorrows and joys, its laughter and tears. Sometimes this realization comes quite suddenly, or again, perhaps slowly and laboriously; but with it always comes a wonder that he should have slept so long when there is so much to be done. And if he is at all the strong, clean, fine young son of his own higher ideals as we have conceived him to be, he will straightway realize that it is time for him to put away all childish things. Time to relegate the laughter and the dancing and the sorrow and the singing; yes, and also the meditating on them, to their own place in the new

order of things which is opening to his vision. So, realizing that after all these many lives he has at last come to man's estate, he turns quite eagerly to a man's work. And he surely knows too that the work of every man and son of man is to seduously pursue his father's business. Because every son of every father, and every father's father, from the beginning even until the end of making sons, is engaged in only one business. And that business is the translation of the sons of men into the sons of God.

Now a word regarding the means of preparation for this awakening. It is quite reasonable to suppose that they will be dependent on the personal equation; some will require stimulation, others repression. Your spirit may be bold and adventurous, mine timid and loth to venture. But we may be quite sure that the indwelling spirit itself, aided probably by those guardian angels of whom we have heard, will be fully equal to the task of preparation; and that, without the aid of any man or priest or teacher or book; without spoken word or written thought, though all of these may have been greatly helpful—before the spirit became consciously aware of its own power. Please note the "consciously" in that sentence, because it involves "personal knowing." To differentiate, we may state that the spirit always knows and always has known its power as it exists in its own essence. But until that subjective knowing is lifted into the objective knowing, which we call consciousness, it is not available for objective use. But when the spirit does gain this freedom of consciousness, it takes sole charge, and after that is responsible to no man, no master, no teacher; only to its own divine principle. Any attempt of the human ego, after this emancipation is complete, to transfer his allegiance from within to without, to ask questions and seek advice as to the business of his own spirit, would grieve that spirit and undoubtedly lead to degradation, though it could never lead to actual loss of spiritual consciousness. That would be preserved through all degradation and would probably be its chief bitterness.

Now it is obvious that much speculation will be rife as to the precise nature of a business which is so exacting in its

demands for the perfecting of candidates for admission to its working force. What will be the duties of the accepted candidate? What drastic changes of habit and thought will be necessary for his comprehension of the problems which will face him? If one may judge by the aeons of time and the reckless prodigality of energy that has been spent on the bringing of these probationers up to the mark, something revolutionary at least will be expected of them. They will surely have to deal intimately with cosmic forces—possibly to guide the stars in their courses, or mark the limits of the milky way. Also, hints of grave dangers connected with this business of my father's come from various so-called schools of occult science, together with the advice that I had better not meddle with it without first taking a course of instruction from them. Imagine that, after the millions of years my father has been devoting to my preparation for this step! But these mystics have been crying these same warnings and adding to them most dire and blood-curdling threats, ever since the first little coterie of humans developed a few brain cells, and, realizing that they were valuable assets, determined to keep a monopoly of them."

You probably remember how Pythagoras, hearing of such schools, went to Egypt and studied with these hoary dispensers of knowledge, these withholders of the truth. Finishing his course with them, he returned to Greece, opened his own school, and denounced the Egyptian traffickers in wisdom in no doubtful terms. He asserted that this thing which men call Truth and which these initiates were making so much mystery about—which they were withholding and hiding from the people—was actually so simple and so very naked that these masters of Egypt had decided that it would be bad for the common people's morals to let them even suspect its nudity. Therefore they had wrapped it about most carefully and veiled it, and finally buried it deep in kabalas and mysterious signs and writings, so that when they were through with it, its own mother never would have known the thing. There were others, too, who discovered this secret concerning the simplicity of the thing called Truth; Socrates, for instance—and we know

what they did to him. And Marcus Aurelius—but he was a powerful king, and could say what he pleased. But—yes, and poor Hypatia! The fact is the people do not like the truth; they will not have it at any price.

But aside from all these cries of "Wolf!" what can we find out about the nature of this mysterious business? If we go to our friends the Hindus, we certainly get an enormous amount of information on the subject. Every pundit whose exposition we study seems a little more abstract and subtle than the one before him. So that we come almost to think that there may be something to the warnings of the occult schools. For we find that large portions of our time may be most profitably spent, not in getting out and doing something, but in staying at home and patiently investigating our umbilicus, perhaps, or some other physiological centres and plexuses which most of us Westerners do not even know we possess, and certainly are not interested in.

And yet, despite our ignorance, some of us still hope to go on to heaven.

Of course, this is intentional exaggeration, put forward to emphasize the point of the paper; namely, that the quality and quantity of truth—that is, of illumination—necessary for the evolution, the freeing, the education of any units of people, is given in their own inspired scriptures. And, as given, is best suited to their time and their particular temperament as a unit; and for the cultivation of the greatest efficiency by them as a unit in their own particular environment. This necessarily covers the individual members of the unit whether they be professors or shopkeepers.

So we find there has been given to man a series of ways, of methods, in various times, suitable to the temperamental needs of the peoples of those times. Each of the methods has offered illumination through a symbol; and all of these symbols, from Orpheus, teaching harmony through music, Zoroaster, purification through Fire, Buddha, wisdom through Contemplation, to our own Christian symbol of regeneration through Love, have been misunderstood, materialized, degraded. For the people will not have Truth, unless it is garbed in raiment which they consider fitting. Naked—away with it!

But in the process of our father's business, all these symbols will be necessary, must be understood, lived, and incorporated in our being before we can win immortality. For they are, in essence, all a part of our immortality. Also we have each had a chance in the past as in the present—whether as a Persian sun-worshipper, a Hindu devotee, or as a faithful follower of the Prophet—to accept and assimilate the essence of the symbol of Truth then dominating our world. If in the past we have failed to do so, or are in the present neglecting the particular method of illumination offered for our regeneration and education, we will surely, in some distant future, have to come back and seek that which we now reject.

Accepting the basic principle, the symbol of the Christian religion, then, as Love, we consider that love in its essence is subjective, emotional, and, as a method, is as necessary to the attainment of Wisdom as is intellection to the attainment of Knowledge. This means precisely that the spiritual illumination to be gained today through an understanding and assimilation of its subjective message of Love, is as necessary to the complement of the spiritualized man as is any other message he has received in any other time and environment.

It is, however, to be understood that this argument applies to the principle alone, not to any man's interpretation of it; not to priestly creeds and dogmas. Those are probably, despite our harshest criticism, the best their followers are able to assimilate, and so for their highest good. But if, besides criticising, I become offended and repudiate this God because he seems to have begotten many fools, surely I demonstrate nothing but my own folly. To say that the Christian God is not big enough nor scientific enough for me, simply convicts me of not knowing that God; that is, not knowing the infinite possibility of love, the essence of that God, as a solver of life problems. If I do not love a thing, I cannot know it in its essence; and until I know my own familiar God in his essence, it is childish for me to be offended because other men say and do foolish things in the name of that God. What have I to do with other men and

their opinions? First let me learn to think, think, think, so that I may understand somewhat of the lower potencies of Love. Then, when I have begun to grasp the lower, some little of the higher possibilities may begin to filter through, and later still I may be able to enlighten those of my brothers whose creeds and notions offend me. Be that as it may, the point to be made is the necessity for understanding that while there can be but one Supreme Being, there can be no possibility of our comprehending that Being until we have comprehended all its attributes. Also that these attributes are being inculcated into the units of the peoples through the symbols of their religions at different stages of their evolutionary progress; that among them none is greater than another, but all are complementary to the perfection toward which we are tending.

In this day and generation the whole spiritual urge is towards simplification, towards making plain and straight, towards demonstration. We are tending away from the complex, the difficult, the involved, in both our material and our spiritual affairs. But to the thinker that will never mean retrogression, neither will he ever confuse his god with his own limitations.

The ideal of simplification is specially noticeable when, turning from the abstract subtleties of an oriental science of life, we consider our own familiar scriptures. What an astonishing difference we find! The utmost barrier to our understanding is usually a parable (of course, I am referring to the personal teachings of the master alone); and that parable more often than not patiently explained so that not even a little child need stumble over it. Indeed, we find the Master rejoicing over the fact that these important things concerning eternal life are hidden (by their very simplicity) from the wise and prudent, and revealed to babes. The whole effort seems to be to "make straight the way of the Lord" and to make it straight in a business-like and efficient manner. So we have simple, practical instructions that we cannot possibly misunderstand, even though we may repudiate them as being shallow, unscientific, and unprofitable. Listen to one of the principal formulas, then, for carrying on this

business of our father: Whatsoever ye do in word or deed, do all in the name of the Lord. And again: Whatsoever ye do, do it heartily to the Lord and not to men.

Could anything be more simple, less involved, less abstract? That, in fact, is the real and only trouble with it. It is so lacking in the erudite, the subtle, that it requires no intellection at all. In fact, it is most disappointing. No great mental or psychic feats to be performed? No hazardous adventure to be met? No guiding of the stars or hedging about the Milky Way? Not even the necessity to talk wisely, let alone to act heroically; for we find definite instructions that our conversation is to be confined to "Yea, Yea," and to "Nay, Nay," because out of more cometh evil.

So, many are turned from the truth, even as it has been prophesied from the beginning. And the pity of it is that had they been even intelligent enough to experiment and prove the rightness or wrongness of this simple *modus operandi*, instead of being immediately offended, they would probably have found under its surface simplicity problems worthy even of their advanced intellect.

Let us see, for instance, what is involved in that saying concerning the doing of things heartily and doing them as to the Lord. That means, literally, making an act of worship of each act of our lives; and remember—a sincere act of worship can never be mean or common. Therefore, all that is mean and common is at once automatically removed from our lives. It will not be necessary to trouble with the big, heroic things; they will be mostly forgotten in a life where every little thing becomes a big, important thing just because we make it so. Think what it would mean to take all the little things of life that we have slurred over in the past as of small importance; to take each of them and make of it a masterpiece. For that is what it will have to amount to as far as our effort is concerned—a masterpiece! A perfected expression! And nothing else will do, because nothing else is worthy of us once we begin to get an inkling of who and what we are.

But it might be objected that there would be much waste of force in creating unnecessary masterpieces.

Wouldn't it be just as well to let the small things that do not matter slip by with a minimum of effort? Why waste valuable energy in mental concentration on some trivial, uninteresting job, such as, say, peeling potatoes, or digging them? Why? Well, probably in the beginning, to induce you to ask just that question—and then yourself to answer it. Because that is the necessary path of all growth—asking why, and then trying to answer your own question, as finally and inevitably you must do, before you can understand the answer.

And as for the idealization of the daily task, the trivial round, it is not the perfecting of the common little task in itself that matters. It is the effect on yourself that counts. It is undoubtedly a question of self-discipline which you will or will not endure. No, endure is not the right word; it does not reach far enough or deep enough. You must do whatever you do heartily—and that means lovingly. No endurance or toleration or patiently bearing it like a poor martyr. Not at all; you've got to enjoy doing it, and the more disagreeable the duty is, the more you will enjoy tackling it—if you do so heartily. Such is the testimony of those who have experimented along this line. But the crux of the whole thing lies in a subtlety as delicate as any evolved by Hindu pundit, and it is this: Just that difference between doing a thing carefully and carelessly, undertaken sincerely for your father, will make that exact shade of difference between you and your God, which Hindu wisdom has vainly endeavored to describe in much rare and abstruse argument.

Then, concisely put, my father's business is the making of a simple, loving effort for the sake of my own soul; to idealize my whole life by deliberately idealizing every smallest detail of it. Then, soon we will begin to see that there is in reality nothing great and nothing small in the essence of things; for the seemingly small have the seemingly great linked to, and depending on them. Which means that as we continue to persistently honor and idealize our commonplaces, they will gradually link us with more and more complicated problems, till we find ourselves, in very

fact, engaged in cosmic problems and the ordering of the stars in their courses. And those mighty problems will not be any more difficult for us when we reach them than digging potatoes would be today.

So we begin to see that our father's business is not a hazard of strange chances, but a quiet, thoughtful revision of today's routine duties, and then tomorrow's; making each day, as it comes and goes, a distinct stepping-stone to the next, and on no account allowing one's self an impatient moment, for the stars will surely wait for our coming.

In other words, the goal towards which we are bound is an efficiency of which righteousness is the basic principle. Probably some of us think we are reasonably efficient as we are; that is, we think so when we do not think, or because we do not think. But where do we really stand in our own every-day shoes? What do we know about ourselves? Do we know who we are, what we are, where we come from, why we are here, or whither we are going? Do we **know**? Some of us have a more or less indefinite idea on the subject, and the rest of us are not even interested, until the summons comes to depart hence, when we are generally in a huge panic. Aside from our appearance, as we here and there catch a glimpse of its reflection, what do we know about ourselves, save enough to eat when we are hungry and drink when we are dry; to lie down, sleep, wake, and rise again? Then to busy ourselves very importantly all day long, like so many ants, with larger or smaller burdens, which we fuss and worry over tremendously for a few short years, when we incontinently drop and forget them and are ourselves forgot.

No, truly, the wisest of us can hardly be said to know much about ourselves, and the why and wherefore of us. In fact, we are but little in advance of the beast of the field, so fatuous is our astonishing complacency in our ignorance.

But all that has to be changed, and in order to change it I have got to begin at the beginning and find out who and what I am, and what relation I bear to this wonderful physical machine which I carry around and usually refer to as "Me." It's no use going to occult schools

or asking for wisdom from even the most learned; for if they are truly learned, they will know that all they can do in the last analysis is to refer your questions back to your own spirit for its answer. So my most hopeful field of endeavor would surely seem to be right in my most familiar environment with my commonplace faculties performing their commonplace, every-day duties. For if I do not understand these simple things, these intimate, familiar daily acts and impulses, or the why and wherefore of them, how can I ever dream of harnessing and guiding cosmic forces? Until I can consciously control my nervous system, why, I am barely justified in guiding a baby's footsteps, let alone cosmic forces. Until I learn how, of my own conscious volition, to stimulate or inhibit the metabolic processes of my body, to regulate at will the pressure of my blood; to definitely and intelligently control my mental processes so that I may focalize them on the problem of my identity and my potencies; until, in fact, I can consciously take over the control of those things in my physical, mental, and spiritual make-up, which, at present, in some mysterious way, run automatically, until then I will have to be satisfied to recognize that my father's chief business is to persuade his son to learn the rudiments of his own business.



INITIATION BY THE SELF.

By Francis Mayer.

Se créer soi-même, telle est la sublime vocation de l'homme. Eliphas Lévi.

I.

IN cases where the student has no opportunity, or does not want to join some esoteric organization, he usually selects a teacher, or tries to receive instruction by mail. It will be good fortune for him to find a real teacher, and to be accepted, and it will be decidedly a misfortune to enlist with a pseudo-teacher. It is well to here indicate some signs to be considered by the aspirant before giving his confidence. Generally the pseudo-teacher is much more in evidence, for teaching is for him a business, and nothing more; and in a business one has to advertise directly or indirectly. Everybody is welcome. The real teacher rather shuns publicity, and he is very careful to accept as pupils only those in whom he finds certain intellectual and moral qualities, showing the ripeness and capacity of the applicant to receive esoteric truth. With him teaching is by no means a business, but the answering to an inner impulse; so he freely gives what he received, regardless of financial considerations. He is very strict concerning morals, and expects the pupil to carry out in detail his instructions. The pseudo teacher is inclined to be lax, when only his business interests are safeguarded. The true teacher, without serious reason, never displays psychic or spiritual faculties; he is modest, but his whole character, appearance, manners, involuntarily displays the possession of spiritual graces, which make his personality attractive. The imitator is not so modest, is liberal with promises; his appearance and manners are rather business-like—although in this respect some wolves wear sheep's clothes in such a correct way, and with such perfect mimicry of good-will and sympathetic heart, that their imitation is almost beyond detection.

Concerning the courses of lessons, it would be unjust to make any sweeping conclusions. Nevertheless, more than a score of such works seen by me, printed or typewritten on the open market or on more or less restricted sale, with prices ranging from the modest to the exorbitant, were probably fair samples. From the view point of esotericism, a large majority of these works belong to the kindergarten class. Their authors were more or less skilled compilers but are innocent of any occultism; one cannot profit from their lessons, except to get, perhaps, in some cases, appetite to look elsewhere for the truth. A few "lessons" showed that their authors may have received initiation, at least in some light degree. A few among them may have assimilated it; but others, as shown by the incoherence of their "teachings," and by their misinterpretations, had not digested what they claim to have received. But even from the best of their "lessons," nothing could be found which can not be easily reproduced from books on the open market. No teacher with a clear conscience teaches arcana to strangers, no matter how restricted the market, or confidential the sale, or how high the price—one teacher sells his lesson at \$100 the series—for he knows the consequence of divulging arcana; he knows that even the lesser mysteries can be taught only in strict accordance with the individuality of the pupil, and only to the degree that he is ready and able to receive. A very small minority of lessons have been written by occultists, but contained doctrines which are not in accordance with tradition.

Now the above-mentioned lessons were obviously written with the intention to furnish information to the buyer, to give him an equivalent for his investment. In short they were written for the purpose of doing business in an honest way. But there is also a rather large quantity of lessons in different branches of occultism—and books and periodicals relating more or less to it—which are put out for the purpose of cheating. Many of them are well advertised. Of course, no serious minded person will be caught on such a bait as that cast out some time ago from London and Chicago, in the form of a "Revelation how prominent people have gained

wealth and popularity," and offering "a simple method that enables any one to control thoughts and acts of others, cure diseases and habits without drugs, and read the secret desires of people though thousands of miles away." The cloven foot is here evident. But there are more delicate ones on which the fly, covering the hook, looks as if it were made of feathers taken from angels' wings. And abundant home-production rivals with imported goods in the gentle art of separating the student from his money, in the name of occultism.

The winnow of Dionysos ought to be applied just now, not only to separate the honest from the dishonest productions, but generally to get the wheat from the chaff in the literary market. For a very large percentage of the great output in the lessons, pamphlets, periodicals, and books related to occultism, the old sarcasm "*Et venit homo mysticus et mystificabantur gentes*" (a mystic came and the people were mystified) would make a fitting motto. The legitimate esoteric organizations should see that in this present new Babel of occult literature, excellent service might be rendered to our cause, by taking that very winnow in hand, and thus saving many "new-plants"—or neo-phytos—who presently may for the lack of such prevention and after they have exhausted their zeal in vain efforts to reach the light through misfortunately-selected teachers or lessons or reading material, turn away with disgust and even with contempt from everything labelled occult, and so instead of becoming useful workers for our cause, may occasionally do harm to it.

When no teacher is at hand, the man who feels the inward impulse and hears the call to the new life and who has a clear head, fair imagination, energy, indomitable will, capacity for hard work, unlimited patience, who has stamina, practices self-control, and is self-reliant—in short, the man qualified to become a self-made man in any walk of life—such a man can succeed in the work of regeneration without any outside help. The way is long and rough and the work is hard; nevertheless many have achieved. The case of Philaetes shows what heights may be reached. Read what he wrote in the preface to his "*Euphrates*": "I can assure

thee, here is nothing affirm'd but what is the fruit of my own experience. I can truly say of my own, for with much labor have I wrung it out of the Earth, nor had I any to instruct me, for I was never so fortunate as to meet with one man who had the ability to contribute to me in this kind."

It may be that the transmission of spiritual power by laying on of hands, as practiced in the first era of Christianity, or by the consolation of the Gnostics, is not an entirely lost art. But the average hierophant or teacher can, at best, only prepare favorable conditions, and indicate the right way. The work must be done by the neophyte, or traveler from Earth to Heaven, which he must himself discover. The gardener assists the plant, but only the inner force of the plant can produce flower and fruit. In man this inner force is the inner man, in whom is embodied the divine spark, the inmost Self. No matter who assists with the formal initiation, or whether such assistance is or is not given, the Father, the real factor which regenerates, and who makes possible the fulfilling of man's sublime vocation of self-creation, is always this Self; everything else is merely auxiliary. This becomes self-evident, when we keep in mind that real—not ceremonial—initiation is nothing less than the gradual spiritualization of the mind, and of the body, nay, of the whole life. It is a vegetative process; it is growth, an expansion caused by life. This growth starts at first in the invisible; our sensible development is but a repercussion, a projected image of the real development, which precedes the sensible development on the plane invisible and insensible to the normal undeveloped man. Initiation means a continuous striving toward the Invisible. For this is the plane, the Amenti of the Egyptians, where Osiris reigns, where the Voice of the Silence may be heard; there is the Path of Rita, of the Rig Veda; also "the path which no fowl knoweth, the vulture's eye hath not seen, the lion and her whelps not trodden" (Job, XXVIII). The Invisible is the Hall of Learning, of Light on the Path; also the House of Wisdom and College of the Holy Ghost, of the Rosicrucians. There the Book of Nature is explained, and the voice of the masters is always in the air. But to enter this place, a

special condition of consciousness has to be entered. Initiator, teacher, may help to find the door, may show where to find and how to open the lock, but open and enter you must yourself, by the power of your Self. To the unassisted student, the following broad suggestions may prove useful.

The first step is purification, the necessity of which has been emphasized. This is done mostly by proper breathing exercises. These may be started with exercise of regulated in and out breathing of normal air, during which the psychic breath may reveal itself to the consciousness of the student. This, properly controlled, may lead him to the discovery of the real regenerative breath, of which the psychic is but a partial manifestation. The consciousness of this vital breath is the first and most important step on the real Path. Remember that when Abram and Sarai were called, the letter "He," the sign of this vital breath, of this vivifying fire, was added to their names, indicating the renovation of their life forces (Gen. XVII).

The conscious possession of this breath makes it easier for us to become acquainted with our inner organization. To the Greek advice, "Know thyself," to which Hindu wisdom added, "by thyself," is another necessary "sine qua non." Fortunately for the beginner, some parts of occult anatomy and physiology belong to the lesser mysteries; consequently details, sufficient to start with, are given in occult works, though they are given here and there, and not as a coherent whole. The student has to collect industriously such bits of information and do his best to build out of them a systematic whole. Study and practice shall then help him to the understanding of such parts, which are given in symbolism only. Thus he may find the Earth necessary for a Foundation on which to build his own Temple. On this foundation, using the Stone rejected by the Builders, the two pillars, Jachin and Boaz, otherwise Faith and Charity, are to be erected and arched over with Hope. Is this a puzzle? By no means. It is only a fair sample from occult anatomy and physiology.

The admonition concerning the method of study in the Sepher Jetzirah, one of the oldest books on Kabbalah, has

not lost its great practical value. "Exercise your ingenuity, search, make memoranda, think, imagine, re-establish things to their places, and make the Creator to be seated on his throne." The work indicated in the first part is necessary, because, as mentioned above, Truth is dispersed, like the body of Osiris; and the student's own mind is the Isis, whose task was and is to collect the parts and rebuild the whole. The expression, "re-establish things to their places and make the Creator to be seated on his throne," needs some elucidation. Man, in his present condition, is inverted; his highest faculty, the creative faculty, is coupled to the lowest one, to the procreative faculty. When these two are separated, and the creative faculty is reestablished in its right place, on the throne of the mind, dominating, governing the whole, then indeed the proper order is restored. This work has to go on steadily, without interruption, from start to finish. Start it as soon as the meaning of it begins to be understood. As the work proceeds, it reacts favorably on the progress on other lines of the whole work. It develops intuition, will, imagination, clears the memory, and is at the same time a great help in the work of the spiritualization of all the faculties. To the question: How should this restoring work proceed? I cannot answer here, but give the advice of the Liber Mutus: "Lege, lege, lege, et relege, labora, ora, et invenies." Read, read, read, and reread; work, pray, and you shall find. Of course, your prayer shall be the true esoteric prayer, the expression of ardent desire emanating voluntarily from a pure and fervent heart, for only such a prayer has the power to invite inspiration and enable the soul to receive it.

Concentration and meditation are the necessary preliminaries of such a prayer. Remember the definition of Patanjali: "Yoga is the suppression of the transformations of the thinking principle," and yoga means communion and union. The practice of concentration and meditation are sufficiently explained in current literature. There is a definition of meditation, given by Ruland (*Lexicon Alchemiae*, Frankfurt 1612), but little known, and which, despite its naïvete in expression, touches the very essence of the subject. "Meditatio dicitur, quoties cum aliquo alio colloquium habetur

internum, qui tamen non videtur, ut cum Deum ipsum invocando, vel cum seipso vel proprio angelo bono." Meditation is said to be an internal conference with somebody else, who is not visible, as when we invoke God himself, or talk to ourselves or to our good angel. The invisible partner to the conversation is known by many names. It is the daimon of Socrates or Paracelsus, the very Aishah of Aish, the help-mate formed from a rib of his, the co-worker said to be necessary in the process of making the Stone of the Philosophers; in short, it is Sakti personified. This makes it sufficiently evident that such an esoteric meditation is an internal process, and that the help-mate is a part of one's self. With some modern, serious and honest teachers there is a tendency to recommend their pupils to seek this help-mate outside of themselves, preferably embodied in a person of the opposite sex. That is a mistake, dangerous to body and soul.

The systematic control, cultivation, and development of the will and the imagination is also a very important task, for these shall become in time the sun and moon of the inner man. It is obvious that the will of the outer man is not the creative will, and its control and training, as these are generally understood, are but preliminary exercises, although necessary when applied against the temptation of the flesh and disobedience of the mind. For used thus, it will give useful lessons about the true nature of the higher will as applied to higher planes. It shall lead to the realization of the will, which in Sanskrit is called *itchâsakti*, and which, wedded to the *kryâsakti*, the plastic power of imagination, performs wonders when energized by a well directed *prâna*. For, according to Paracelsus, "The spirit is the master, imagination the tool, and the body the plastic material. Imagination is the power by which the will forms sidereal entities out of thoughts." It is a good exercise to imagine any simple object and try to see it mentally, with closed eyes and in the dark. By concentrating attention behind the eyebrows, such an object may be seen after some practice; at first, like the painter sees the idea of his picture, extended to a surface only; but later on it may be seen as the sculptor has to see his idea, plastically and from all sides at once. It is dangerous

to try to force results. Let us not for a moment forget that absolute chastity of the imagination is an essential part of the necessary moral purity; also, that while a well-controlled imagination may become creative, an uncontrolled imagination is apt to spoil the whole mental discipline and cause ruin, if it is not chaste. This refers not only to the active part of the imaginative faculty of the mind, but also to the passive part of it, although this passive part, being the mirror of the mind, in which impressions from inside and outside are reflected on different planes of consciousness, is much harder to control. But unwelcome images, like unwelcome thoughts, are harmless when not acted on.

Memory is another important faculty of the mind, which should be well cared for in the course of self-initiation. Now Plato, as well as the Zohar, teaches us that all our real—which means spiritual—knowledge is reminiscence. The Self remembers its former state in which it lived before falling into generation, and in proportion as these memories succeed in penetrating through the opacity of the body and become reflected in the purified mind, in like degree, our lucidity increases. And though our normal memory in the waking state is but a pale reflex of the inner, real memory, it is well worth while to cultivate it. In Vol. I of No. 5 of "The Equinox," there is an interesting article, signed "Ananda Metteya," on "The Training of the Mind." It is interesting not only as a demonstration that the keen-witted Irish mind is able to give an acceptable performance even when its product is disguised in irreproachable Hindu dress, but also for its many correct statements concerning this important subject. Here is one of them: "All that the normal mental vision of man can read there (in the memory) is the last plain writing, the record of the present life. But every record of each thought and act of all our karmic ancestry, the records upon whose model this latter life, this specialized brain-structure, has been built, must lie there, visible to the trained vision; so that, had we but this more sensitive mental vision, that wondrous palimpsest, the tales of the innumerable ages that have gone to the composing of that marvelous document, the record of a brain, would stand

forth, clear and separate, like the various pictures on the color-sensitive plates. . . And thus we all have in our present brains, the faded records of all our interminable series of lives; a thousand, tens of thousands, crores upon crores of records, one superimposed over another, waiting for the eye that can see, the eye of the trained and perfected memory to read them." In order to train the memory, he advises "to think backwards. You think the act of walking towards the room, and so you go on, thinking backwards on all the acts that you have done that day. . . . When doing a day becomes easy, then slowly increase the time meditated upon. . . . "The advice is reproduced here for the benefit of such students, well versed in the Oriental way of esoteric practice, as have acquired the true chela-temperament, and also the taste, necessary to the performance of such mental gymnastics. I would recommend to others to exercise memory in connection with imagination, by trying to revive in memory some incident of the past, many times, always penetrating more and more into details, and adding to each effort the plastic virtue of imagination, until the whole scene is sensed again with intensity. As for instance, if there was a rose in that scene, you not only would see that rose again as alive, but would even smell its perfume. To such, as are really able to enter Silence, a valuable suggestion is given in the experiments of Col. de Rochas, who, when investigating the subject of reincarnation, put certain exceptional sensitives into a deep hypnotic sleep, and, by means of downward passes, forced them to see backward as far as the last birth, then to the previous life, and even back to the two previous lives. These experiments were lately referred to in THE WORD (Vol. XXI, No. 1, "The Memory of Past Lives"). They are more extensively mentioned in THE CENTURY, for September, 1913, by Maurice Maeterlinck, who, by the way, does not accept them as final proofs for reincarnation. The key to questions concerning memory is given to the student in the ancient symbolism, according to which, Memory is Saturn, and that the mother of the Muses was Mnemosyne, which is also the Greek word for memory. —*Lectoribus Salutem.*

(To be continued.)



THE SCARAB OF DESTINY.*

By Maris Herrington Billings.

CHAPTER VI.

THE CORONATION OF THE KING.

THE royal residence at Reading was the magnificent Abbey. Here Richard rested for the night, and when next day, he rode under the Tower Gate at Windsor, the knight errant had disappeared.

A few days later a splendid cavalcade of knights in gay apparel issued from the gates of Windsor Castle, escorting their king to the royal barge which lay moored on the Thames, for the king had elected to travel by water to his residence at Richmond. The king was magnificently dressed in a loose tunic, reaching from throat to ankle, and having tight sleeves. It was of a rich shade of mauve satin, and over it he wore a loose-sleeved Dalmatic of purple velvet, bordered about the neck and sleeves with richly gemmed embroidery of gold. His sword hung from a girdle with long pendent ends, a dark mantle was gathered up in his left arm, and his round hat of purple velvet had a long plume of lighter shade fastened with a jeweled clasp.

His hose were of purple, and he wore black shoes to which were strapped spurs of gold; and even his gloves were encrusted with gleaming jewels. The Thames was flooded with a sheen of gold from the light of the dying sun, when the royal barge swept up to the wharf at Richmond. The king took quite a fancy to this palace, as he gazed on the beautiful scenery. The palace was situated on the eastern bank of the Thames, with the virgin forest

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in the background. It overlooked a fair expanse of hill and dale, where the giant oaks and beeches flung a grateful shade, and from its terraces one caught glimpses of the silvery Thames. The palace had been Crown property since the time of Edward the First. It was surrounded by beautiful gardens, a pheasant ground, and a deer park, and beyond for many a mile lay the dark green forest.

The state banquet of the evening at length drew to a close, and the king left the Hall for the quiet of his own private chambers, where lords and earls vied with each other to render him service.

When his outer garments had been removed, the Earl of Salisbury laid on his shoulders a costly robe of velvet trimmed with minever.

With a wave of his hand the king dismissed his noble attendants, and with a sigh of relief, he lay down on the long and narrow couch which had raised carved work all round it.

At this moment the door softly opened, and there entered with a hop, skip and a jump the most fantastic mortal Richard had ever seen. He was a deformed dwarf not more than three feet high; his large head was covered with a mass of coarse black hair; his features were old in expression; and, from under bushy brows, his black beady eyes gleamed with a strange light in their dark depths.

The dwarf was attached to the king's household as jester, and his sharp tongue was much feared, for he seemed to know the secrets of every one; but he was a great favorite, nevertheless, for not only was he wise and witty, but he was a good singer and raconteur as well.

His costume consisted of a parti-colored dress, a doublet of red silk with a black cloth cape lined with red fastened on the right shoulder, with a gold clasp. One leg was encased in red hose the other in black; on his feet were shoes of soft red leather; his cap, long and pointed, hung down on the left side, and to it were attached golden bells which jingled pleasantly as he turned his head.

Richard watched him approach with a good-natured smile. In his right hand he carried a short gilded wand, tipped with a bright red jewel, from which fluttered a bunch of red and black ribbons.

Hopping over to the couch he made a low obeisance to the king, saying, "I trust I find your Majesty well."

Rising on his elbow, Richard said, "In the name of all the devils, what brought thee here?"

"Myself, Sire."

"And who mayest thou be?" said Richard smiling.

"Seth ap Tomas, Sire, son of Sigurd, at thy Majesty's service. I am thy jester, the beguiler of thy lonely hours, the inducer of sleep, and the guardian of thy royal footwear."

"Ha, ha," laughed Richard. "Thy duties are onerous indeed. Prithee, what else hast thou to do?"

"I play the fool at all thy feasts; but turn wise, Sire, when wise men's wits have fled, and they play the fool. When thou art weary of Affairs of State, or perchance crossed in love, I lull thee to dreams by slumber songs."

"If thou canst sing, thy post is easy, for the royal road to my heart is through the voice of song. Come, show me thy boasted powers. Pipe me a roundelay, and I will judge what kind of singing bird thou art."

Thereupon Seth hopped on the foot of the couch, Richard good-naturedly making room for him as he lay back among the pillows with his hands behind his head.

"Beshrew me! But thou art a very ugly mortal. If the devil resembled thee, methinks we would all be better Christians."

"Quite true, Sire; full well I know my own failings. They call me the devil's own shadow, but woe to those who make sport of my powers, for I will see them roasting in Hell."

"Have a care, fool, thou art speaking to thy king," said Richard.

Then without more ado, Seth began to sing a gay French song in a clear high tenor voice. Richard was delighted as the sweet toned notes rose and fell, for the dwarf had a voice like an angel. He clapped his hands, saying, "Brava; brava; there is only one voice on earth sweeter than thine."

Seth fixed his black eyes on those of the smiling king.

"Shall I sing thee to sleep, Sire?"

"Marry, thou wilt never do that. If thy song be like the last, I wager a crown the end of thy song will find me wide awake."

"Then, Sire, fix thine eyes on my red jewel, and leave thy mind a blank, for if thou sayest I will not sleep, then I cannot make thee. Think on thy lady's eyebrows, Sire; and give me a fair trial."

"By all means. Thou hast set me a pleasant task; to think of those violet eyes," said Richard.

"Ready, Sire?" Seth slowly began to wave the wand to and fro, keeping time to a low and dreamy melody, and the king thought of green meadows where the primroses covered the ground, and Nadine coming across the flowerlit mead. Very soon his eyelids drooped, and he slept.

For a few moments the dwarf gazed upon the sleeping monarch. Softly he leaped to the floor, and standing over him, he rubbed his hands together with delight, saying, "Twas much easier than I thought 'twould be. Oh, thou mayest be a mighty king and the bravest knight in Christendom, but the despised dwarf can now mould thy will. Oh, king, as the kitchen wench moulds her dough, I can now make thee obey my slightest wish. Thou art cast in a giant mould, but against my mystic power those mighty limbs are helpless. I am the ruler now, and thou art king in name only. Well hath it been said that mind is more than matter. May thy slumbers be sweet, Oh, king; filled with visions of the maid thou lovest best. Who is thy love?" he added in a low voice. "Twere as well I knew," and the king softly whispered "Nadine."

"Nadine," repeated Seth. "The name hath a foreign sound in mine ears. Perchance 'tis some wedded Dame he hath left in Normandy." Then he passed his hand before the eyes of the sleeper, saying, Awake, Oh, king, when morning gilds the skies," and departed, chuckling to himself.

Once more the royal barge was being rowed down the Thames the gilded oars dipping in the river with a measured swing as it passed all kinds of craft, from the stately barge to the waterman's punt.

The state barge was a richly gilded affair with a high curved prow and an elaborately carved stern. A large square cabin, amidships, was hung with thick curtains of crimson arras, embroidered with the royal coat of arms, and the barge was gaily decorated with cloth of gold. The soldiers and men-at-arms were dressed in coats of mail with burnished helmets.

At last it was moored near the new London Bridge, which consisted of twenty-two stone arches, and was encumbered with houses on either side. Richard landed on the Surrey side, for he had decided to ride into the city without ostentation or display. Couriers with gaily caparisoned horses awaited their arrival, and the calvacade crossed the bridge.

Here a lively trade was being carried on by the foot-passengers, who stopped to dicker with the merchants of France and

Spain, who displayed their costly wares in the shops on either side.

London was already the mart of the world, and the Anglo-Saxon traded in every corner of the known earth. The bridge was so crowded that the royal party could scarcely make their way.

"Methinks, Sire, thou hast succeeded to a goodly heritage in this England," said Maurice, who rode beside Richard.

"As long as the Saxon churls have gold enough to fill our coffers, it matters little, Maurice; for they are but half civilized. What place is that yonder?" said he, turning in his saddle and addressing an earl riding behind him.

"'Tis the Palatine Tower, Sire, built by the Romans."

"By my soul; I like not this London. 'Tis a miserable place, Maurice, with its narrow streets and dark alleys," said Richard in a grumbling tone.

At the corners of the streets where the ways crossed, holy statues were placed to attract the piously inclined. The houses were for the most part of wood, two and three stories high, the second overlapping the first and the third projecting over that. They were constructed of heavy oaken beams, laid in fantastic patterns and odd designs, the intersected spaces being filled with white rubble or plaster. The windows of small diamond panes of greenish glass, opened outward, swung on hinges like doors.

The houses of the poorer classes were unglazed and wooden shutters protected them at night.

The king's body-guard clad in burnished armor and scarlet tunics, rode on either side of him. As he entered the city, the people along the route who saw the procession gave a warm welcome to the new king. "God save the King," echoed along the line. The king graciously doffed his hat to the swaying crowds, and scattered largesse with a lavish hand; and many a woman, looking into that noble countenance, said "God bless his bonnie face."

"The Saxons received him with bowed heads and fervent prayers; the Normans with wild shouts of joy.

In due time the cortege reached the royal palace, where he was welcomed by a long train of nobles.

Richard flung himself from his saddle, and was glad to follow his lord-in-waiting, to the sumptuous apartment prepared for him. He suffered himself to be disrobed in silence, then, wrapped in his lounging-robe, he dismissed all except Seth, who had become his shadow.

From the window of his chamber, he looked upon a pleasant scene. The Thames lay glittering in the sunshine, gaily decorated barges with fluttering pennons were passing to and fro. His eye followed the curve of the river and noted the remains of a Roman tower; for the ruins of the splendor of the famous Londinium still remained in many places. The great wall of Constantine still stretched along the Thames; and in many a niche of the moss-grown walls were headless statues of Jupiter, while here and there arose a mighty arch. Outside the walls, the Roman vineyards still flourished in great profusion.

Before him lay a vista of walls, gates and towers, and a dense mass of slanting roofs thatched with straw. The scene had something familiar about it that puzzled Richard. Where had he stood and watched the passing crafts on a wide river, with flags fluttering in the breeze? He racked his brain, but could not remember.

Maurice entered.

"Ah, thou art welcome, Maurice. Tell me, hast thou not heard these London traders wallow in gold? Have Longchamp see to it that they replenish our coffers, and furnish the sinews of war, or, by my soul, 'twill go hard with them."

"'Tis quite true, Sire. Here gold and land are held above noble birth and pure descent, and the glory of fighting for the cross is as naught in this City of Mammon."

"Then in the eyes of London, Maurice, gold is accounted the greatest good?"

"In England, Beau Sire, if a man be but a thrall, and have gold enough, I trow he could buy an Earldom and march under as stately a gonfalon as thine own. Gold is the God of this great city."

"By my soul, Maurice, methinks I begin to hanker after it myself. Send Fitzhugh to me. I mean to sell everything for which I can find a purchaser—honors, offices, and even church lands; and, as God lives, I would sell London itself if I could but find a buyer. If wealth is more esteemed than heritage of good blood and pride of race perchance a king can sell his birthright here, Maurice, and become a plain knight, and be free to love and wed whom he will," and he laughed as he dismissed him with a wave of his hand.

Amidst all the preparations for his Coronation, Richard did not forget Nadine. One day, not long after the departure of the black knight, a Royal Herald in blue and silver rode to

Ravenswood and, winding his horn before the castle gate, he demanded to speak with Sir Jasper and his household. When admitted to the presence of that gentleman, it was seen that he carried a flag attached to his long silver horn on which was emblazoned the Royal Arms.

"Know ye all men, I come to Ravenswood in the name of his Majesty, the King of this realm. I bring ye greeting. In the King's name, ye are commanded to attend the Coronation of King Richard the First, and to be present at the Levee held in the Palace of the King, in the City of London, on the fourth hour of noon, in the fifth day of September, in this year of grace, 1189."

Then he laid upon the table a small casket addressed to Nadine; and to Sir Jasper he handed a *lettre de cachet*, signed with the Royal Seal, commanding the presence of Sir Jasper, his ward and the Countess Nadine at the Coronation.

Nadine was called to open the blue velvet casket, and when the lid flew back it disclosed to view the golden coronet of a countess, and a pearl necklace for Alicia.

"Surely there is some mistake," said Sir Jasper. "These tokens of His Majesty's favor are not for us," for he could not account for the honor accorded him and his family.

"*Le roi le veut*," answered the herald saluting, and away he rode.

"This doth make thee a countess in thine own right, Nadine. Canst thou understand why the king should single us out of all his subjects for such distinction?"

"Nay," Sir Jasper, how should I know? Perchance, 'tis some tale he hath heard concerning thy prowess."

"Ah, thou art right. The black knight hath told the king of thy loyalty. Forsooth I remember now, he said that he would; and the king has shown his appreciation. Oh, but thou art highly honored, Nadine," and he patted her on the back in a joyful mood.

But Nadine knew better, for her heart told her the truth. Richard the King was her lover; but she deemed it best not to say anything, for she did not think it an honor to be singled out by the king when she remembered his love sonnet, and she had guessed his identity ere this, for in the turret chamber lay the handkerchief with the Royal Crown embroidered on it. A sense of fear stole over her as she remembered that she was but a humble maid and he the King of England.

She went at once to Mervyn and told him the great news. "I am commanded to the Coronation, good father. What thinkest thou of that?"

"The worst thing that could befall thee, my child. Hast still the wreath around thy casement?"

"Aye, and no bad dreams have come to disturb my slumbers, since wearing thy golden cross."

"Still thou art now in greater danger than ever, my child. 'Twould have been better hadst thou taken de Bohun for thy wedded lord than to become the favorite of the king."

"Far better," said Nadine gravely, "but that will never come to pass, Mervyn. We can die but once; and death, like a line, doth but divide the space between the future and the past."

"Thou art a born Druid, Nadine. Thy fate is a strange one. The stars say that thou art doomed to an early death, as soon as thy star crosses his. Thy destiny is linked with one of the mighty ones of earth, but death and disaster follow if ye consummate a union."

"In very truth, fortune is more than a fickle jade in my case. In one hand she doth hold a sceptre, and in the other death," said Nadine sadly.

"I have thought of this night and day, my child, since I have had his natal day. Perchance I fail to read the mysteries of Heaven aright; but I will do all I can to aid thee. At first thou wilt come very near the fire. Whether thou wilt get burned, depends upon thyself; for this fore-ordained mate of thine has Mars in the ascendant and loves to play with fire. He is all powerful, and thou art helpless as a dove, having Saturn in the ascendant; and what cares this Norman King for one poor British maid? But as sure as he doth hurt a hair of thy head, Nadine, he doth sign his own death warrant," said the old man gravely.

"Then it lies with me, Mervyn, for he hath a great work before him, and redemption of the Holy Sepulchre," and the divine light of the martyr shown in her eyes. "'Tis naught to me, Mervyn. I feel within my heart that I have been sacrificed for him before."

"Now we understand, I give thee this vial, Nadine," said he, taking from his pouch a tiny vial of colorless liquid. "If thou findest thyself in a tight place, thou wilt threaten to swallow it. If that doth not avail, thou must do so. Thou wilt fall as one dead, and for three days thou wilt lie in a trance; and e'en a king will hasten to rid himself of a corpse. I will warn old Elsbeth

to be on her guard and watch thee should anything strange happen to thee, for she knoweth the old Druid charms. But there, my child, thou wilt not be pressed so hard as that; and if the king persists in his attentions to thee, there is one other way: bury thyself in the bosom of Holy Mother Church. There thou art safe from even the king. If thou takest the eternal vow, thou wilt go through the form of death and burial and that will save thee and him; for, bear in mind, if thy stars meet he dies within the month; and thou dost love thy king better than the man, Nadine."

"Already I love the man only too well, but I love the King of England more; and through me he shall not die, for I will lay down my life for his." A smile of unspeakable tenderness came over the pale, sweet face and a look of heroic resolution came into her violet eyes.

"Let circumstances be thy guide, Nadine; I will give thee a scroll to the good Prioress at Rochester. 'Tis not far from London, and shouldst thou wish to disappear from the world, thou wilt find sanctuary with her, even from Richard. 'Tis only a matter of thirty-three miles, and a stout nag could make the journey in a day. There thou wilt be hidden from the world forever."

He blessed her and bade her be of good cheer, telling her that he would have the parchment ready for her when she went to London.

"Do not trouble thy heart, Nadine; for we know not what a day may bring forth," he said, with a smile, as he bade her farewell.

A week after this interview, Sir Jasper, with a goodly number of servitors befitting his rank as a Norman Baron, set out on his journey to London. In due time he arrived there. He found, to his great surprise, that he and his household were to be lodged in regal style. As the great day approached, Sir Jasper grew worried, for he found himself appointed to a most important office, and seats not far from the Royal Box were assigned to the ladies.

For the life of him, Sir Jasper could not see why he was given all these honors. Had it been Sir Henry, his cousin, that would have been different, for he was brother to an earl; but Sir Jasper held only a small fief, and was very unassuming.

On the day of the Coronation, a gilded horse litter was sent for Nadine and Alicia, and, to Alicia's joy, Sir Maurice came to

escort them to Westminster Abbey. Nadine gazed with wonder at the crowds of people as the procession passed along, and her youthful highbred face, with the jewelled coronet resting on her sunny hair, attracted much attention. At last they reached Westminster. They were conducted to the place reserved for them by an officer clad in velvet and satin, while another, dressed like the first, took up their trains and solemnly marched behind, and found themselves in a conspicuous place in the gallery.

The picture was a brilliant one. The rich robes, glittering jewels, and gorgeous coronets of the ladies set off the beauty of the wives and daughters of the nobility; and the beauty of the ladies of Saxon England was something marvelous to see. With their wonderful complexions, and their golden hair and blue eyes, they were a delight to the eye of the beholder.

Nadine's robe was a pale blue velvet trimmed with a narrow band of gold. Long pointed sleeves, from which tassels dangled, were fastened on the shoulders by three clasps of gold; the neck was cut square, and the gown was gathered at the waist by a girdle of gold with a jewelled buckle.

Alicia's dark beauty, conspicuous among that of her light-haired companions, was shown to advantage by a robe of apricot velvet, richly embroidered with a border of strawberry leaves, in shaded green. Presently her dark hair would be crowned with the golden coronet that lay beside her.

The waiting was long and tedious, for, by order of the council, it was set forth that the king should proceed in state from the palace. On his arrival at the Abbey he was received by the great officers of State, bearing the regalia, with the Bishops carrying the Paten, the Chalice, and the Holy Book. First came the solemn ceremony of the Anointing, then the Recognition.

The king, standing by the Chair of Repose, was presented to the people by the Bishop of Durham, who said in a loud voice, "Good people, know ye all, I present to you the undoubted King of this Realm, His Majesty King Richard the First. Wherefore all ye who are come this day to do homage and service, are ye willing to do this same, and swear allegiance to this your King?"

Whereupon every one in that vast assemblage rose to his feet and cried, "God save the King!"

When the noble anthem swept through the vast aisles of that glorious minster, Nadine's soul was carried away on the wings of music. As the ceremony proceeded with impressive solemnity, she was praying for strength and guidance to help her—one small, frail girl, against the Majesty of England.

When Richard the King donned his crimson Robe of State, and seated himself in the great Chair, and the Archbishop of Canterbury lifted the Crown from its crimson velvet cushion, and placed it on those waves of chestnut hair, she quite forgot in her rapt devotion that she had to crown herself with the golden coronet beside her until Alicia frantically whispered, "Nadine, dost forget thou art a Countess?"

Indeed she had, for her heart had gone out to the king. Both as king and man she loved him, and no voice among the thousands there said more devotedly than she, "God save the King," for she meant to save the king at all costs.

Alicia did not recognize Richard, for he had let his pointed beard grow. In the grandeur of the king, she never thought of seeing the black knight, their friendly guest of a few weeks back, and she had eyes only for the handsome goldstick officer, for Maurice served in that capacity, and her heart beat with joy at the thought of seeing him on her return to the house.

Scarcely had Sir Jasper and his party reached their lodgings, when they were bidden by a herald to attend the State Banquet at the palace. Alicia attributed all this to Maurice, her sweetheart, and the more honors he received the happier she was.

The king was graciously receiving the homage of his subjects, and when Alicia curtsied low before the monarch, trying to remember not to turn her back on his gracious Majesty when she retired, she heard a soft voice saying in a low tone:

"How fare thy flowers, Alicia?" Then she knew him; and in her trepidation she did the very thing she had been trying to remember not to do for a whole week. She arose and walked away in her astonishment; at which breach of etiquette Richard smiled, with the old twinkle in his eye.

When Sir Jasper saw the smile, and recognized the king, he thought his time had come. He was quite certain he would lose his head; for he had been anything but complimentary to the new king, and had shown the black knight no attention beyond what courtesy demanded.

"Fool that I was," he muttered. "I should have known him by his height." With his knees quaking under him, he made obeisance to the throne, saying: "I crave thy humble pardon, Sire."

"What for?" said Richard in surprise.

"My curt treatment of thy gracious person. Had I but known."

"Thou wouldst have spoiled the joy of my life. Ravenswood is Liberty Hall, is it not, where each may seek his own pleasure, and there I found the pearl of happiness. All honors be thine," and, touching him lightly on the shoulder, he said: "Arise, Your Grace, I make thee Earl of Eversham."

When Nadine, in her gorgeous raiment, stood before the king, admiration gleamed in his eyes, and when she would have curtsied low to kiss his hand, he arose, and descending from his throne, said:

"The king, I trow, hath the privilege of kissing the loveliest maid he hath seen in England;" and before that vast assembly he tilted her chin in the old way, as he said in a low tone:

"Thou knowest thou dost love thy king, and he returns thy love with interest."

With a wave of his hand, he signified to his courtiers to withdraw to a distance, while he deliberately kissed the fair face.

"Did I not tell thee thou wouldst have to kneel in penance to me? Forsooth, but thou didst defy thy king! I have more than half a mind to command thee to crave my pardon now; and methinks I will sentence thee to serve me for life."

But Nadine could see his eyes were smiling, so she said, "That were a poor way for knight to win a lady's favor. Forced servitude was never willing. If thou wouldst wear the rose, gather it Sire, but beware of the thorns."

Though she defied him, she was trembling in every limb as she curtsied low.

"Aye, I mean to wear it; and treat it right royally," he answered lightly.

This royal lover of hers was irrepressible, and it caused her much embarrassment, for she knew not whether he meant what he said or not. She wished she could sink through the floor, and she would have liked to stamp her foot at him then and there; but the merry twinkle shone in his eyes, and she had to bear the shame and mortification. She did not mind the men; but Oh, the women!"

This little scene was watched by Seth with an observing eye, and when he heard the golden-haired beauty called Nadine he smiled to himself. So this was the king's love! Seth nodded his head in approval, and smiled as he said, "Hm, hm, only a countess. This doth promise rare sport. He seemeth well pleased, I ween. I wonder if it be his royal will that we stand here all night whilst he counts her eyelashes. Ye Gods, even kings be fools if

the light from a fair woman's eyes but dazzle their senses. Methinks 'tis time I took a hand in that tête à tête," so, hopping over to where Richard was standing amusing himself with Nadine's apparent discomfiture, he pulled a wry face. "Oh, Sire, the sun hath long since gone to rest. The chickens be tired standing on one leg. They crave thy permission to hop on the other and gobble some corn."

"Let them, then; the sooner they fly away, the better I'll like it. They have my gracious permission to go to roost," said Richard, joining heartily in the general laugh.

Richard had Nadine seated at the banquet just where he could look into her eyes; and more than once she found his gray ones bent upon her with a loving glance, but she only frowned in disapproval, and sat in fear and trembling, wondering what the king would do next. By reason of the king's compliment, she was the cynosure of all eyes.

After the banquet she was standing with a group of courtiers around her when she saw the king approaching. Her manner was shy and reserved, but the sound of his soft footsteps filled her with delight. As he approached her, Alicia passed on the arm of Maurice.

"Dost thou not think Alicia beautiful, Sire?" she said nervously.

"I have looked at the sun, so cannot see the light of the stars," he answered gravely. "Hast thou lived so long, Countess, and not found that love grows as the flowers after rain? Let me tell thee that thy lover hath ceased to take pleasure in the pain thou dost inflict," he added sadly.

Nadine bit her lip. She knew not what to answer, as she looked up into the grey eyes bent so appealingly upon her; and Richard, seeing the quivering lip and noting her embarrassment, said: "Enough; we will see thee again, and then my commands must be obliged," he whispered, as he moved away.

When she found herself at home, she wept upon Alicia's shoulder. It was dreadful of the king to have placed her in such a position; and, turning to Maurice, she said: "Thou art basking in Alicia's smiles, but I hold thee to thy vow, Sir Knight. Should the king command my presence again, I shall be indisposed," she said haughtily. "I shall disobey all commands of the Court, for I consider Richard a very mortal man; and I beg of thee to gain his permission to allow me to return to Ravenswood at once."

"Thinkest thou I can dictate to the king, Nadine? Alas, thou knowest him not. Thy better plan would be to laugh at him, and foil him with thy woman's wit. Anger him not; for as God lives he will have his way."

Maurice promised, however, to do his best with the king; for he was happy in having gained Alicia's consent to their marriage, and he never dreamed that the king was in love.

"Pray to God that in the affairs of State he forget thee, Nadine, for 'tis but a passing fancy, a whim that will die in a week, for he hath no love for the fair sex, and he worships only the God of Battles. 'Tis his intention to leave England in a week or two at most, so vex not thy soul, but keep cool and lose not thy head," he said philosophically.

"Then, I will start for Ravenswood alone at this very hour. I will take Hugh with me as escort. Once out of his sight, he will forget he ever saw me," she said.

"Nay, try not that trick. Thou wilt arouse the leopard. He is a dual nature, a lion in bravery and courage, but a leopard in stalking his prey. He can be remorseless and cruel. Thy going to Ravenswood will avail thee naught, for if he desires thy presence, he will send his garde du corps after thee and bring thee back to the tower."

"Then God help me, one small, frail maid and a woman's wit against the Majesty of England."

So Nadine found no help, for Alicia, in her new-found happiness, would not consent to leave her lover until she had to.

Every day messengers from the king brought costly gifts for Nadine, and commands to wait upon him were delivered again and again; but Nadine took to her bed and refused to go to the palace. This was the wrong way to treat Richard. His better nature was struggling hard for supremacy, but it only wanted this little opposition to fan the smouldering flames of desire. What he could not have, he wanted. He was not used to having his will crossed; and for a slip of a girl to hold him at bay, was something of which he had never dreamed. The sensation was new to him and his proud heart could not bear to be thwarted.

At the earnest solicitation of Maurice, he at last consented to the departure of Sir Jasper. The pretended illness of Nadine had only served to arouse his ire, for he had sent his own leech to the residence to attend her.

He strode back and forth in his room, biting his nails and

raging like a lion. As yet he had said nothing, but his irritability made the palace anything but a heaven upon earth.

Now Seth was a very observing little person. He remembered how the king's eyes had brightened at the approach of the tall maiden in blue, and he had noted the unusual compliments bestowed upon her. He heard the endless discussions with Maurice, and he shrewdly guessed that the maid was averse to the king's attentions. He knew that the king loved the maid; so at a favorable opportunity, when Richard was in one of his blackest moods, he said insinuatingly:

"Pardon me, Oh Sire. Of what use is it to be a king if thou canst not have thy desire?"

"Truth, Seth. I would I were a plain knight at this very moment."

"For knight would win fair lady, where king doth fail; but Sire, dost know there are more ways of snaring birds than one?"

"What meanest thou, Seth? Thou talkest like the fool thou art said to be," said Richard, with a frown.

"Nay, Sire, trust me. Where belted earl and lordly baron would fail thee and frown upon thy suit, I will help thee. If thou but sayest the word, Sire, I will have the dove lodged in Richmond palace ere a week hath passed; and if she frowns upon thee now, Sire, she will welcome thee with open arms next thou seest her, if I can but look into her eyes," he muttered.

"How canst thou accomplish that, Seth?"

"Give me thy royal command and thy seal, Sire, and not only will she be there, but she will be as wax in thy hands, and no woman in all the land shall love her lord with such devotion as she shall thee. That I promise thee, Sire; for I will put her under a spell," said Seth confidently.

"That for thy spells," said Richard, snapping his fingers. "Prate not to me of foolish things," he added angrily, "for thou art a fool, and knowest no better." Yet in the silence of the night he said, "I wonder if the fool could do as he says. All is fair in love and war. Methinks it would do no harm to try. I will have her by fair means or by foul. *Bon gré, mal gré.*"

Next day Richard summoned Maurice to his presence at an early hour. He was evidently ill at ease.

"How speeds thy wooing, Maurice?" he said after a while.

"On the wings of love, Sire. Sir Jasper hath given his consent; and when October's leaves begin to fade, with God's blessing we hope to wed," said Maurice reverently.

"Well, thou hast my blessings; and as the affair is now, fait accompli, thy mind is running in a rational groove. Thou wilt proceed with all haste to Normandy, as my envoi and avant courier. There thou wilt see Raymond of Toulouse and Gascoigne of Burgundy, and wilt make all arrangements for the meeting of the armies at Vezely; and if thou art to wed Alicia, how about the fief of Delarnere. Wouldst have it changed for a castle in the South of England?"

"Nay, Sire; I am still Norman, and hope to render thee military service for many a long year. Thou art not banishing me from thy side forever, Sire?"

"Nay, but thou mayest tarry in Normandy until we send thee word, Maurice," said Richard carelessly. "And what of the Holy Cause, Sire? Dost intend to stay in Saxon England while the Crusaders wait for their leader?"

"What! Dost thou dare question thy king, or ask the motives which move me to choose thee as mine avant courier? Here are thy dispatches as Envoy; away to Normandy; no dallying; tomorrow thou leavest London. I have spoken," said Richard coldly.

A shade of sadness came over the face of Maurice, as he rapidly calculated the time it would take to accomplish the mission; but he was not actually forbidden to return to England; and he prayed that Richard would not add that clause. He determined to get back to Ravenswood by the fifteenth of October, but he sighed as he thought of the capriciousness of Richard. He had been his devoted slave; no wonder his heart felt sore to be thus summarily dismissed.

Richard knew full well what he was doing. He was sending Maurice away, for he had exercised a powerful influence for good over his dominant spirit; and now Richard deliberately intended to let evil gain the ascendancy. Sir Maurice made his obeisance to the king, and hastened to tell the sad news to Alicia.

No sooner had Maurice left the palace, with his despatches for France, than Richard entered his bed-chamber, where Seth was furbishing up his footwear and polishing his spurs, for he was proud of his duty. He was humming a tune in order to attract Richard's attention.

"Stop that infernal howling," said Richard. "I can scarce hear myself think."

"Thou dost not have to do that, Sire, I am doing it for thee," answered Seth.

The king stood beside the table, his brows drawn together in a frown. At last he threw down a leather bag containing a hundred crowns in gold, and slowly drew from his finger his signet ring, and laid it with the coins. Seth stood with his gleaming eyes fixed upon his, and all his will power concentrated on the tall man, who still hesitated, with a shamefaced expression on his noble countenance.

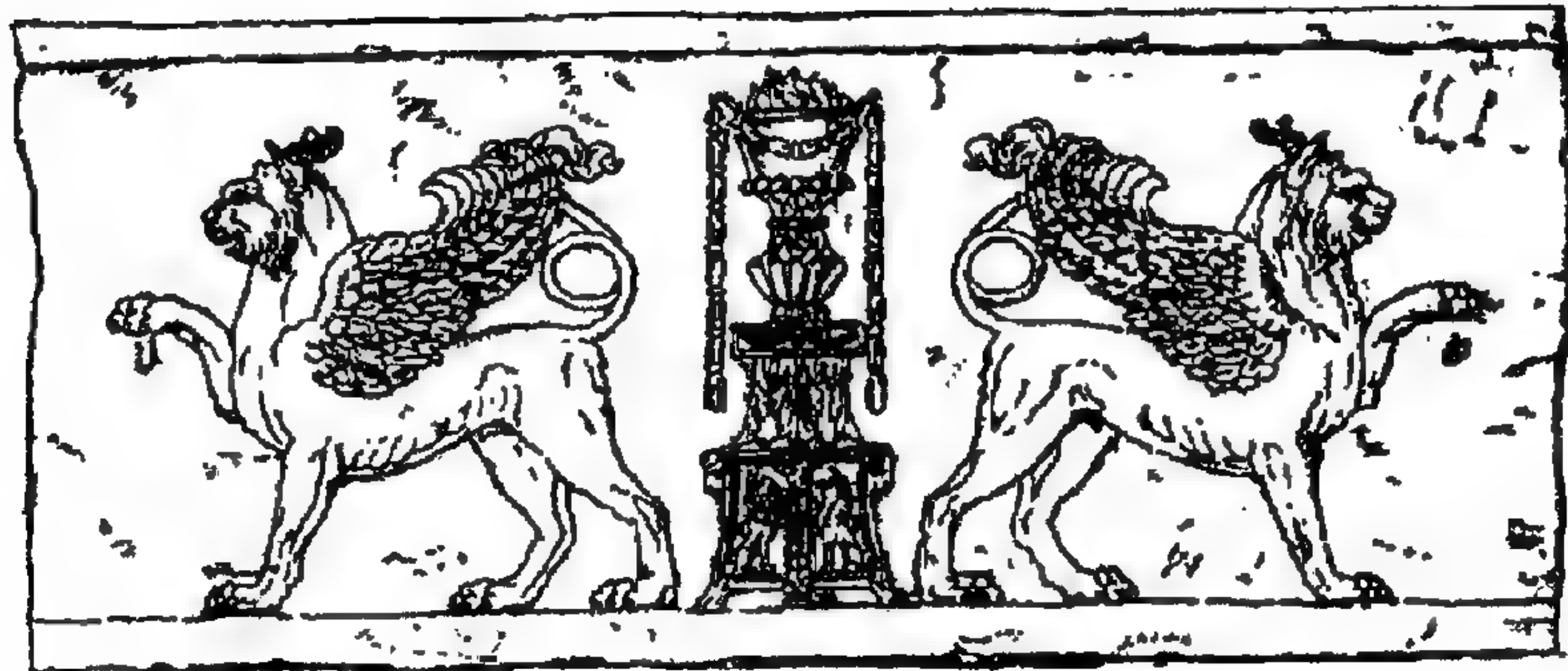
"Dernier ressort," he muttered, "à doucer le garde du corps. Thou canst take care of the ring and the coins for me, Seth; we will try thy magic arts," said Richard carelessly. "I shall be at Richmond to-morrow eve about the tenth hour."

"Very good, Sire," said Seth, kneeling at the feet of the king. "I will see to it that all thy wishes are obeyed."

"Remember, Seth, thy life is the forfeit, if but a hair of her head be harmed. Be careful how thy spell doth work if thou dost value that empty pate."

"I understand, Sire," said the dwarf, bowing himself out.

To be continued.



THE LEGEND OF THE INDIAN WOMAN STONE OF XOCHICALCO.

By M. A. Blackwell.

THE bas-relief shown on Plate 47 is known as the "Malinche or Indian Woman." This stone is broken into two pieces; it was thrown down by the French soldiers when they visited Xochicalco. It is at the foot of a hill named the Hill of the Indian Woman, and is near the base of the hill on which is the Pyramid or Monument of Xochicalco.

In 1888 Dr. Antonio Peñafiel visited Xochicalco to obtain data for his great work, "Monumentos Mexicanos." He was impressed with the fine workmanship of this stone and requested Señor Moreno Flores, the guardian of the Xochicalco Monument, to obtain, if possible, something of its history from the natives.

In Cuentepec Señor Flores heard several versions of the tale. A native of that place told him that the one who knew most about the legend was a man 90 years old, one Pedro Domingo Texicapa. Señor Flores went to the old man, who at first refused to speak on the subject. Finally, however, Señor Flores gained the old man's friendship by holding one of his great grandchildren at the Font during baptism—this being a tie that binds. In that way the following legend was obtained:

"From time immemorial, when the inhabitants of Xochicalco (Tetlama) scattered themselves and came to live at Miacatlan, Cuentepec, Coatetelco, Xochitepec, Alpuyeca, Acatlipa, Xococotla and Ahuehuezingo, they yielded the right of preserving their temple to the descendants of the cacique or chief of Tetlama (whom many Indians believe to have been seen in one of the subterranean passages,

PLATE 47.



"MALINCHE"

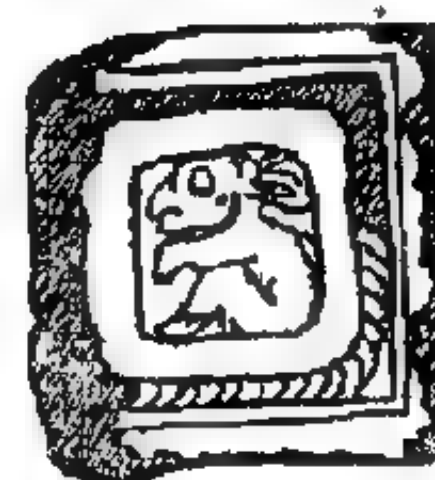
SCULPTURED STONE WHICH IS AT THE FOOT OF
"INDIAN WOMAN HILL", NEAR THE HILL ON WHICH IS THE
PYRAMID OF XOCHCALCO.

HEIGHT.	8 FT. 3.6 IN.
WIDTH.	3 FT. 8.5 IN.
THICKNESS	1 FT. 4.14 IN.

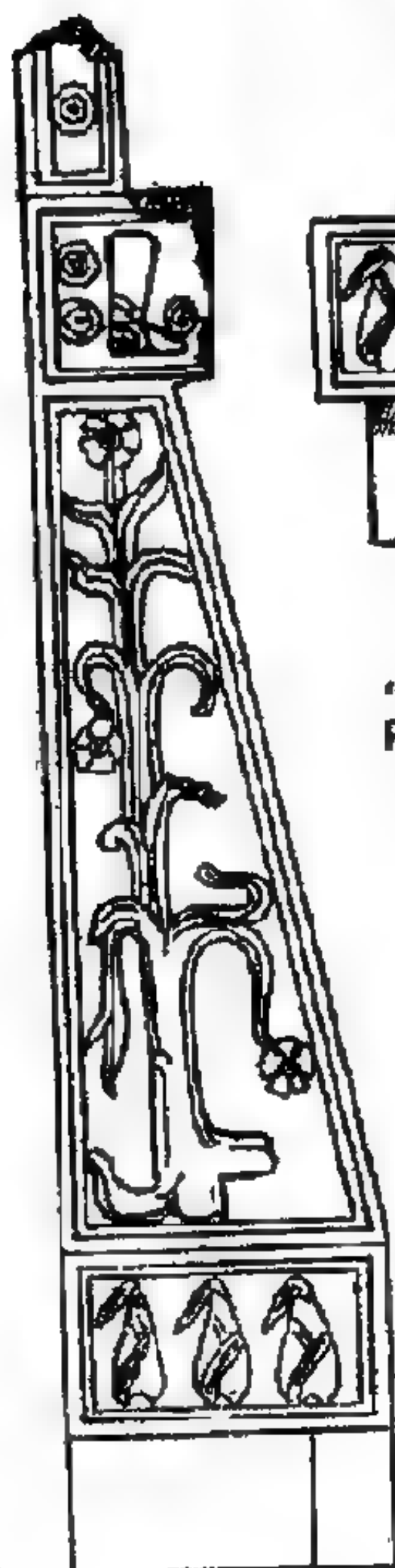


"LIFE" SYMBOL.

EVERY DETAIL IN THESE CARVINGS
HAS A SYMBOLIC MEANING.



DETAILS.



SIDE DETAIL.

FROM ANTONIO PEÑAFIEL, "MONUMENTOS MEXICANOS", (XOCHCALCO.)



dressed in furs, and ornamented with gold feathers). To these Indians, the most sacred and revered divinity in the monument was a goddess (the Indian Woman); because if they did not take dancers to her every year, in the month of November, their marriageable daughters did not find husbands, or, if they did, the husbands would beat them. So she was considered the goddess of marriage and was placed on the very top of the temple.¹

"The people who came to settle in the ravine and hills of Carrizal, Miacatlan, once made an agreement with those who lived at Cuentepec to steal the goddess and place her on a rock on the banks of a river belonging to Miacatlan, where both peoples might worship her during 40 years, and the next 40 years she would be worshipped in an immense cave which is at Cuentepec."²

The night they tried to steal her, they succeeded in lowering the idol about 60 varas (165 feet), but on the following night, the people of Tetlama caught the robbers and a struggle ensued, in which stones were the only weapon used. The battle would have continued if an old man of Tetlama had not arrived on the scene. He must have been a notable person, for at sight of him the struggle ceased. The old man, speaking in a loud voice, told them he had dreamed that the goddess Tonantzin wished to occupy that place—and he pointed to the hill where the sculptured stone is now to be found. The three peoples immediately obeyed his suggestion and on the same day placed the goddess on the hill.³

The Indian who related the story said that when he was forty years old, the inhabitants of the neighboring villages still came to the hill "and kept up their customs with dances, flowers and rockets."

And that even now some came to offer "Huentle" to the fallen goddess. "As to the rivalry between Cuentepec and Tetlama, it still exists, but not that of Miacatlan, because the few remaining descendants of the primitive inhabitants do not know how to explain anything, nor have they traditions like those of Cuentepec and Tetlama."⁴

As a general rule, every detail in ancient American sculptures has a symbolic meaning. The symbols carved

upon this bas-relief stone, confirm the legend that it represented a goddess of marriage. Notice how the apron takes a triangular form, with the point resting at the intersection of the crossed feet. This symbolizes creative power.⁵ The symbology of the tree was the same with the ancient Mexicans and Mayans. A Maya word for tree was "ché," and the word zin-ché, cross, literally, means tree of life or of power. This meaning could be applied to the tree which is part of the sculpture shown on Plate 47. The four conventionalized flowers below the goddess are symbolic of fruition, of the center and four quarters and of life.⁶ The rabbit, tochtli, is a rebus figure. This was used to express the word "octli," by which rain was designated as earth-wine. The rabbit was also the symbol of earth and reproduction and was an ancient Mexican calendar sign.⁷

The refinement and delicacy with which these ideas are expressed in the carvings, show that a highly civilized race executed the bas-relief and the Pyramid of Xochicalco.

⁵ A. Peñafiel, *Monumentos Mexicanos*, Vol. Texte.

⁶ *The Word*, April, 1915, p. 50; June, 1915, p. 178.

⁷ Zelia Nuttall, *Fundamental Principles of the Old and New World Civilizations*, Peabody Museum Papers, Vol. II, 1901.



THE PSYCHIC DEMOCRACY

By Horace Holley

I

THE outstanding fact which appears from the study of society in evolution is that underneath so much apparent chance and change there beats a rhythm, to and from movement confused yet perceptible, like a great pendulum shaken by a child. In its longitudinal section, society resembles the lines of force upon a magnetic field; its power gathered at some points, distributed at others. Some environments represent the convergence of many influences, through others they pass without mutual contact. The old interpretation, that power flows to society from its great men, has happily given way to the truer realization that power flows to its great men from society. When we find some particular task, such as writing dramas or building cathedrals, accomplished in one age not only without apparent effort but even joyously, while at another time far greater effort, backed by moral conviction, fails to produce comparable results, we no longer beg the question by saying that in the first case great men were present and in the second case they were not; we know that in one epoch the writing of dramas or the building of cathedrals reflects that tremendous influence, the "spirit of the age," while at another epoch such tasks resist the same all-pervasive force. We may be certain also that the attempt to undertake tasks opposed to the "spirit of the age" denies to men the advantage of the very leverage which would enable them to prove themselves "great."

History suggests that nature produces greatness only at intervals, but the study of natural law on all other planes convinces that nature tends rather to constancy of production, the phenomenon of intervals being due to the contact of nature's constant with a series of widely differing con-

ditions. This conclusion is backed also by the fact that in no age has greatness been utterly lacking, but in the teeth of the most unfavorable conditions has ever manifested itself in at least one form.

The rhythm beating perceptibly through the generations is marked by the succession of sterile and productive periods. Men seem to gain control over their psychic resources at one time only to lose it the next. The true definition of greatness, then, is not the ability to perform a certain task in spite of every obstacle, but the alignment of psychic force and external conditions in such a manner that the task is thereby performed. In other words, greatness is neither psychic force alone nor opportunity alone, but their favorable inter-relation. The popular idea that genius, like murder, will invariably out, is based, like all popular fallacies, upon an interpretation after the fact. It confuses cause and effect. The statesman who makes his way from log cabin to White House; the musician who composes a Fifth Symphony, in poverty, sickness and even while deaf, these and their fellows, though performing prodigious efforts, were certainly enabled to perform them by responding to subtle but compelling influences flowing through their time. By the nature of the case there can be no objective proof that other forms of greatness, equally useful, were actually suppressed by those same impulses, yet the statement that this is so meets no contradiction in natural or spiritual law.

In our own environment, the most conspicuous types of greatness—that is, productivity raised to the pitch of enthusiasm—are the engineer-inventor and the commercial executive. These types stand out from all others not only by their accomplishment but also by their reward. Their special form of activity meets with general approval—the time's impulse and the time's ideal happen to coincide. Their activity is also psychically free; in thus expressing themselves they run counter to no opposition strong enough to establish doubt, and hence weakness, in their own minds. In this case, psychic energy readily makes alignment with social opportunity in such wise that the individual's freedom is seen to be essential for the common benefit. As types, the

engineer-inventor and the commercial executive seem inevitable; they fill the niche of social necessity once occupied by the feudal landlord and the priest. So inevitably have these types attained recognition in our day, it seems impossible that within the memory of living men, the inventor, at least, stood outside the social pale, an object of indifference and suspicion, own brother to starving poet and ridiculed reformer, not less "useless" than they.

The point to be remarked here is that the change undergone by the inventor type, from a status of isolation to one of acceptance and reward, coincides with his transition from uselessness to recognized general benefit. A generation ago it appeared as if the inventor stood as a beggar at the backdoor of society; now society stands as a beggar at the backdoor of invention. In the case of this one type at least, it is clear that nature has maintained her constant of production right down the generations, and that the intervals of recognition have been due to conditions outside the individual inventor's control. How many Edisons and Wrights have been born to dream unknown we have no need to inquire; but that many a so-called crazy dreamer suffered adaptation to his psychic environment throughout the ages before our own, thereby wasting that power of intuition whose social equivalent is an increased common benefit—this, happily, must be taken for granted. To the reflective mind it brings home sharply the realization to what extent success and failure in personal life depend upon values outside the range of "character."

But it brings home also the new realization that success and failure in the development of society itself depend upon how completely individual preference and opportunity make contact. The difference between the old world whose energy derived from manual labor which possessed neither duration nor range, and our own world of energy limited neither by time nor space represents, in its final meaning, nothing more than that, for the first time in history, certain types have realized economic as well as moral and political freedom. All this universal change and advantage spells the one word, freedom.

Common as the idea of electricity is, its utilization could not have been established by other than the inventor type. Each step taken by the inventor may be formulated so as to be followed understandingly and, if required, reproduced by ordinary men; but the initiative itself lies in the one order of mind beyond all others' control. The inventor stands in a unique relation to the universe. His mind converges certain lines of force, which otherwise would slip past human consciousness unperceived. Without him society would be as a man in whom one of the five senses had been destroyed beyond repair. The inventor's character, moreover, seems adapted to the very purpose of manifesting those lines of force in material things. Whatever fields of information are required to be developed for the end in view, his mind engages less as duty than as desire. Every activity essential to the one dominant purpose is caught up and transformed by enthusiasm into powerful leverages available to no other mind. Will, attention, knowledge, desire and activity, fuse inseparably one to the other in the vision of the new possibility. A psychic condition so obviously specialized can, it is true, be wrenched by sheer necessity into adjustment for other tasks; but who save madman or fool would attempt to do so, if not for the sake of the happiness lost to the individual himself, at least for the sake of the advantages thereby sacrificed the world.

But before the inventor became prominent, a generation or two of scientists had engaged upon the nature of the new forces and the new materials available. Not until their nature had become known by scientists as laws could their possibilities as functions be realized by inventors; not until the functions had been developed as appliances by engineers could society receive its daily benefit. Thus the inventor's self-expression is conditioned by the self-expression of at least two other equally definite types, the scientist and the engineer. Each of these types likewise has its particular relation to the universe, the one resolving it as natural law, the other as mechanical function. Now although the scientist can labor without inventors and engineers, these followed the rise of science and cannot be independent of it.

On the other hand, once science had proved itself economically useful; once it had been brought into the sphere of practical benefit by invention, the scientist himself stood upon a far higher level. His freedom was vastly increased, while his opportunity for further achievement was increased by the development of more sensitive instruments. From an insecure ideal position beside the mystic and the philosopher, the scientist entered the smug world of bank president and politician.

From the evolution of one form of activity, as briefly remarked here, several facts of supreme social importance may be derived.

The "Opportunity," which it has been shown must coincide with personal impulse in order to realize moral freedom for the individual as well as practical benefit for the race, is no vague indescribable condition; it is definitely the contact of different levels of reality through the cooperation of two or more unlike types. Where one man's mind leaves off, another's mind begins; and when two or more adjacent minds come into alignment the result is an appreciable increase both in spiritual freedom for individuals and in the common racial control of life. Society manifests a value that could not be realized in a world of self-contained individualism. So much for the "philosophy" of struggle and survival. Shall the inventor resist the scientist? He combats a series of efforts whose outcome involves his very *raison d'être*. Shall the scientist repudiate the inventor? He cuts away the ladder by which he might descend from unappreciated idealism to recognition, and hence reward. For it is clear that underneath such cooperation a particular kind of personal relationship is set up. The various individuals of these adjacent types need never meet face to face; there is no question here of command and obedience; nevertheless an actual control passes from level to level. The higher level, in a manner never before appreciated, exercises control over the lower; on the other hand, each lower level in turn manifests what is merely latent on the level above. All modern invention was latent in science a century ago; its

manifestation, however, waited upon the rise of different psychic activities. But since the activity established by each type on its own level is in the long run indispensable to society, the unpleasant sense of distinction implied by the terms "higher" and "lower" disappears. In science, invention and engineering, though the psychic faculty differs plainly in degree, we have no case of superior and inferior, as in the example of feudal lord and underling, but a man by man, mind by mind, cooperation upon the same great task of controlling nature for a mutual benefit, for a resulting advantage accessible to one not more than to another.

II

And yet, after all, the world of electric light, of X ray and aeroplane, is also the world of poverty and war. Only superficially does this era differ from the past; the same motives, if not the same manners, actuate life; and the progress we achieve with our right hand we destroy, or at least sully, with our left. Modern civilization understands prosperity only upon its lowest level. All the resources of imagination, intuition and spiritual experience stored up in the lives of other types, we block with the same suspicion and indifference once accorded the scientist and the inventor. If material prosperity were self-sufficient, even on its own level; if the proud structure of commerce could establish its own foundation, then the outlawry still thrust upon the philosopher and the mystic might be tolerated. But even on its own self-elected plane material prosperity is not self-sufficient. The types who can formulate natural law and render this law in mechanical devices, are helpless in the face of the vital problem of social control. The answer which "idealistic" thinkers should hold ready for the world's indictment of their unpracticalness—or as better stated, insufficiency—is only too obvious; it is poverty and war. The poet who cannot pay his lodging is not more unpractical, insufficient, than the manufacturer who cannot avoid strikes, or the statesman who cannot avoid war. Unpracticalness is a two-edged sword, cutting both ways. Wherever in society,

then, the power to control group relations may reside, it invests in few of those men claiming popular authority to-day.

But the realization that where one man's mind leaves off another's mind begins, extends infinitely beyond their psychic boundary. Telephones and skyscrapers were not impossible a century ago; they were merely latent. Electricity was not invented by scientists, it was merely revealed. In the same way, social control is not impossible in this age but merely latent. By observing the tendencies of other orders of mind, we perceive its manifestation as the manifestation of science by invention might have been observed in the aspirations of certain men a century ago. Where one man's mind leaves off another's mind begins; and the reality established on each level has ultimately the same convincing authority. Social control is an energy not yet released, a principle not yet formulated. If this fact is not apparent to those who direct affairs to-day, it does not, in consequence, transcend the understanding of all.

Society develops at once from the bottom and the top. Reality establishes itself on one level through the practical intelligence, upon another level through intelligence philosophic and religious. The forces constantly affecting the social order may be likened to a waterspout in formation; the rising of sea to meet cloud, the lowering of cloud to join wave. Or it may be likened to the attempt to wire a battery in the dark—the groping of two poles to make one circuit. Energy remains latent until the two poles make contact; and when contact is made, it may not so much be said that its origin lies here rather than there as that its direction follows the circuit one way. But the outstanding fact about modern civilization is that while both influences have tremendously increased, while the reality (and hence the necessity) of each is perfectly apparent upon its own plane—even to the same observer on changing his point of view—the two motives and the two forces have not joined. Like the upward surge of the sea, our material prosperity stretches toward an ethic and a politic removing the causes of war and poverty; like the downward drive of the cloud

our religious instinct and our philosophic vision seeks to manifest itself in an ordered and a joyous world. Each level holds for the other a great gift; for the one, redemption from Self-destruction; for the other, freedom of self-expression. Modern civilization is at once a cripple tottering toward the healing spring, and a prophet bending pitifully over his stricken people.

It may easily be remarked that adolescence, the stage when instinct links closest with desire, manifests where large groups are considered, a definite preference and capacity in several distinct fields. By study it appears also that the same general tendencies and desires reproduce themselves at this stage in the development of every generation. It may indeed be positively stated, without fear of contradiction from theory or experience, that nature's variety after all is not infinite, but rather a divergence from certain fixed and recurrent types. The hazards of environment have so far precluded all the types from manifesting their particular forms of activity to an equal degree; the proof of the law asserted here lies not in socialized men and women but in the instinctive world, the psychically uncorrupt world, of youth. Thus there were scientists before there was science; thinkers before philosophy; statesmen before law. Among ourselves likewise there are certain individuals whose special powers remain latent, waiting dumbly upon the social conditions essential to manifestation. In order to establish a basis for further discussion it is necessary to enumerate the types which seem to recur from generation to generation. Appearing and re-appearing throughout history, as conditions favorable for some develop and then give way to conditions favorable to others; they may be noted thus:

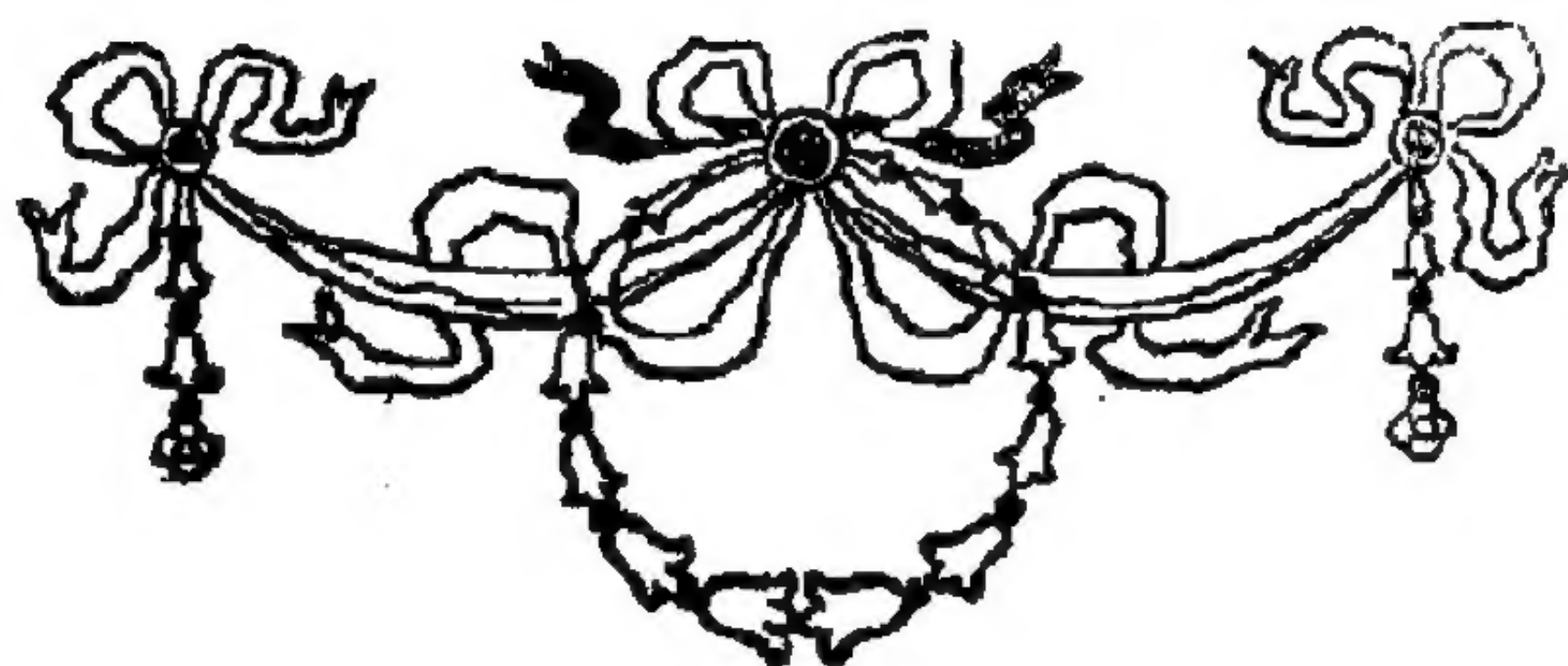
Man of action
The Executive
The Artist
The Philosopher
The Mystic
The Prophet or Messiah

To be continued.

WHAT IS ART?

By Anna Busch Flint.

THE art of a thing lies in the improvement of its natural state. Human beings alone can improve upon nature. Man can change not only himself, but those things which come under the sway, or influence of his mind. It is an art to help nature in the development of a more perfect manifestation of her productions. That force which develops a thing naturally, is blind, subject to the conditions in which it finds itself. The truly artistic is the result of conscious effort. In the development of the artistic, conscious force is used to create conditions in which the artful beauty of nature may come to maturity. Like man, all things rise from a basis in which the natural growth of a thing has its origin. Development can take place only when conditions for growth have been established, causing the unfolding of that which perfection represents. In the natural world, only natural results may be obtained. The mind, however, knows of a beauty of which the natural world can have no conception, therefore art must be employed in establishing conditions in which the artistic may be developed in the artistic, a new standard of perfection is realized, in which nature takes on all the added beauty conceived of by the mind. Thus to each single expression of nature may be added, by means of art, all the beauty conceivable.



What urges us to proselytize for our opinions. To what extent are we allowed to oppose our opinions to those of others?

An opinion is a result of thinking. An opinion is view held between mere belief and knowledge concerning subjects or things. One who has an opinion about a thing, is distinguishable from those who have either knowledge of or a mere belief concerning the subject matter. One has an opinion because he has thought about the subject. His opinion may be correct or incorrect. Whether it is correct or not will depend upon his premises and method of reasoning. If his reasoning is without prejudice, his opinions will usually be correct, and, even though he start with wrong premises, he will prove them to be wrong in the course of his reasonings. If, however, he allows prejudice to interfere with his reasoning, or bases his premises on prejudices, the opinion which he forms will usually be incorrect.

The opinions a man has formed represent to him the truth. He may be wrong, yet he believes them to be right. In the absence of knowledge,

a man will stand or fall by his opinions. When his opinions concern religion or some ideal, he believes that he should stand up for them and feels an impulse to get others to adopt his opinions. Thence comes his proselytizing.

That which urges us to proselytize for our opinions is the faith or knowledge on which our opinions rest. We may also be urged by the desire that others should benefit from that which we consider good. If to one's underlying knowledge and the desire to do good are added personal considerations, the efforts to convert others to one's own opinions may develop fanaticism, and, instead of good, harm will be done. Reason and good-will should be our guides in proselytizing for our opinions. Reason and good-will allows us to present our opinions in argument, but forbid us to try to compel others to accept them. Reason and good-will forbid us from insisting that others should accept and be converted to our opinions, and they make us strong and honest in the support of what we think we know.—A FRIEND.

